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**CLINIC
BOMBINGS**

The background of the entire page is filled with a repeating pattern of the words "ABORTION RIGHTS" in a light beige color.

GayCommunityNews

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NGTF Challenges Oklahoma

Court Hears Case Against Gay Teachers

By Urvashi Vaid

WASHINGTON, DC — In a crowded courtroom full of anxious observers, the U.S. Supreme Court heard oral arguments on Jan. 14 in a crucial First Amendment case, the outcome of which will profoundly affect both future gay rights legislation and the free speech rights of public employees.

At issue in *Oklahoma City Board of Education v. National Gay Task Force (NGTF)* is the constitutionality of an Oklahoma law authorizing the dismissal, suspension or denial of employment to any teacher, student teacher or teacher's aide who speaks out in favor of "public or private homosexual activities or conduct."

Enacted in early 1978, on the heels of Anita Bryant's Save Our Children from Homosexuality Crusade, the Oklahoma law is almost identical to the Briggs' In-



Ginny Apuzzo, flanked by Jeff Levi (l) and Bill Rogers.

itiative, a California referendum which voters overwhelmingly defeated in late 1978 after a massive grassroots educational effort by gay and lesbian activists. Bryant, a former Miss Oklahoma, urged the law be passed in a speech to the Oklahoma Senate in

which she appealed to them to help stop "the flaunting of homosexuality."

The law, Oklahoma Statute Title 70, Section 60-103.15, allows the firing of a teacher for public gay sex or "public homosexual conduct." In the pivotal provision

of the law, public homosexual conduct is defined to mean "advocating, soliciting, imposing, encouraging or promoting public or private homosexual activity in a manner that creates a substantial risk that such conduct will come to the attention of school children or school employees."

Under the law, a straight person can commit public homosexual conduct. As written, the law applies even if the speech at issue takes place off school grounds, during or outside classroom hours, in public or in private, and even outside the hearing of a child or school employee.

There is no exclusive provision in the law requiring that a queer nexus be established between the pro-gay speech and a teacher's ability to teach. Instead, the Board considers four vague "factors" in making a determination of a teacher's fitness: "the likelihood that the activity or conduct may adversely affect students or school employees; the proximity in time or place between the conduct to the [employee's] official duties; any extenuating or aggravating circumstances; and whether the conduct ... is of a repeated or continuing nature which tends to encourage or dispose school children towards similar conduct."

NGTF Executive Director Ginny Apuzzo recalled that her organization brought the lawsuit after the two teachers originally intending to sue withdrew their

names — a dramatic example of the "chilling effect" repressive legislation can have.

The case was decided at the district court level on NGTF's motion for summary judgment upon the stipulation (the agreement) by both parties that there was no genuine issue as to any material fact. Summary judgment is a procedural shortcut that allows a court to decide a case as a matter of law, simply on the pleadings and without the taking of any evidence.

The district court upheld the statute in an unpublished opinion in 1982. NGTF attorney William Rogers of Oklahoma appealed the case to the Tenth Circuit Court and won a partial but important reversal. Noting Oklahoma's sodomy statute, which punishes the "detestable and abominable crime against nature" with a ten-year prison term, the circuit court upheld the law with respect to its ban on public homosexual activity by teachers.

The court also upheld language in the law prohibiting the "soliciting or imposing" of public or private homosexual activity, but found the anti-advocacy provision to be too broad under the First Amendment and deleted from the statute the clause banning the "advocating ... promoting or encouraging" of public or private homosexual activities.

At the oral arguments, the Board of Education attorney,

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Test Remains Inconclusive CDC Issues HTLV-III Screening Guidelines

By Christine Guilfoy

BOSTON, MA — The federal Centers for Disease Control (CDC) has issued provisional guidelines for screening donated blood for the HTLV-III antibody. Although use of the test at blood banks has been expected for some time, the tests will not be put into use until they have been licensed by the Food and Drug Administration (FDA), expected in February.

Anticipating the licensing and availability of the test, the National Gay Task Force (NGTF) in conjunction with other lesbian and gay groups, has issued a statement reiterating their recommendation that gay men not take the test and that gay men who are at risk of AIDS not donate blood. NGTF defines "at risk" as "all males who have had sex with more than one male since 1979, and males whose male partner has had sex with more than one male since 1979."

Approximately two percent of the over 7500 AIDS cases in the country are transfusion related. However, Peter Page, MD, Northeast regional director of the American Red Cross Blood Services, says that many of these cases were transfused prior to 1983 when persons in high-risk groups were asked to refrain from donating.

Jeff Levi, of NGTF, told *GCN* that they are concerned "that some high-risk [persons] will be so nervous about AIDS that they will try to get this meaningless test." Levi said NGTF has been meeting with public health officials and has suggested that "some alternative testing mechanism [be provided] to prevent people from using the blood center as a way to get a free and confidential test."

The Northeast region of the Red Cross, which includes Massachusetts and Maine, has received \$80,000 from the Massachusetts state legislature to test blood samples of persons in high-risk groups. Page told *GCN*, "We hope this will take away any incentive for persons in high-risk groups

to donate blood to get free testing for themselves." Page said the Red Cross would not draw the samples, but would test those samples sent to them from "institutions that can transmit the information sensitively and completely" to the person tested.

Page said the Massachusetts Governor's Task Force on AIDS is "developing criteria for institutions and persons from whom we will accept samples." Page added, "I am in no way encouraging that testing be done on high-risk groups."

Robert Schooley, an AIDS researcher at Massachusetts General Hospital, told *GCN* that he agrees the test should be made available, but added, "I personally would not recommend anybody who is healthy having his blood tested."

There is general agreement that those in high-risk groups should not take the test because it provides no practical information to the individual tested. A negative test for the antibody does not necessarily mean an individual has not been exposed to HTLV-III, the virus thought to play an important role in the development of AIDS and AIDS-Related Complex (ARC). It is known, for example, that there is some time following exposure, perhaps as short as four weeks or as long as six months, before antibodies are produced. It is not yet known if there are cases of persons harboring the virus but not having detectable antibodies.

Should an individual test positive for the antibody, it could be an artifact of the test. In many cases, however, it probably indicates exposure. It appears now that many persons exposed to the virus do not develop full-blown (frank) AIDS. Some people may become mildly ill, some will not become ill at all. At present the process by which people become ill or remain healthy following exposure to the virus is not well understood. However, whether an

individual in a high-risk group tests positively or negatively for the antibody, the advice given in terms of health and behavior remain the same.

One of the issues in taking the test which concerns gay activists has to do with the confidentiality of the results. Some foresee difficulty getting insurance for those who test positive. In addition there are fears that a positive test could affect employment status, particularly for those in food handling and child care professions. For example, when United Airlines learned that two of its flight attendants had AIDS, both were placed on medical leave without pay although both were able to carry out their duties. United did not offer alternative ground positions to either of the men.

The new provisions published in *Morbidity and Mortality Weekly Report* (MMWR) by the CDC provide that all blood donations be screened at both volunteer and commercial blood centers. The provisions specify "persons accepted as donors should be informed that their blood or plasma will be tested for HTLV-III antibody. Persons not wishing to have their blood or plasma tested must refrain from donation. Donors should be told that they will be notified if their test is positive and that they may be placed on the collection facility's donor deferral list...." There is no specific reference in the guidelines to informing individuals that a positive test result could have other ramifications in areas such as insurance.

Page told *GCN* that persons found to test positive for HTLV-III will be placed on a national deferral list which will not specifically cite the reason for deferral. He did say, however, that at least one file would be maintained locally with that information.

No Lesbian Blood

By Sue Hyde

SANTA ANA, CA — A late December blood drive to collect donations from lesbians was cancelled by a Red Cross official here because he feared the consequences of publicity identifying the drive's sponsor as the Gay and Lesbian Community Services Center of Orange County.

Dr. Benjamin Spindler told *GCN* that publicity which announced a "gay and lesbian blood drive" would damage the reputation of the Orange County Red Cross and cause the public to question whether Spindler could adequately protect the blood supply from contamination by HTLV-III, the virus suspected of causing AIDS. Spindler is director of the Orange County Red Cross blood services.

The blood drive had been scheduled for December 30 and was cancelled by Spindler on December 27. Dr. A. Randy Traux, a San Diego physician specializing in gay health issues, sharply criticized Spindler's move in the *New York Times*. Traux called it "blatant homophobia." He noted that the rejected blood was donated by a very low-risk population — lesbians. "Not only are they turning away precious blood donations which they need," Traux said, "but they are also turning away the very safest blood."

Randy Pesqueira, the coordinator of the gay and lesbian center's AIDS Response Program, said he believes Spindler missed an opportunity to educate thousands

of people about the safety of blood donated by lesbians. Pesqueira thinks Spindler's actions were prompted both by his own homophobia and by a communications snafu between Spindler and his staff.

According to Pesqueira, the organizers of the drive negotiated logistics with Spindler's staff while Spindler himself, new at his post, was unaware of the lesbian blood drive until he read about it in the *Orange County Register*. Pesqueira says the *Register* deleted from its report the qualifying statement that blood would be accepted from lesbians, not gay men.

Spindler said he was deluged with phone calls from people wanting to know why he would allow gay men to contaminate the Red Cross blood supply. "People perceived that gay men were donating blood," he said. "I had to deal with that."

Spindler acknowledged that lesbians ran a very low risk of contracting AIDS and said he welcomed blood donations from them, either as individuals or as a group effort.

Spindler may have a chance to prove his willingness to work with the lesbian community again. According to Pesqueira, although the lesbian organizers of the drive are still angry with Spindler and the Red Cross, they may organize a blood drive some time in February. "We can't afford right now to come out looking like the ghouls," said Pesqueira.

— filed from Boston

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News Notes

quote of the week

"I have always been bothered by the definition of homosexuality as a behavior. Scratching is a behavior. Homosexuality is a way of being, one that can completely influence a person's life and shape its meaning and direction."

— Judy Grahn, from the introduction to *Another Mother Tongue: Gay Words, Gay Worlds*

'intrinsically disordered'

PHILADELPHIA — The Archdiocese of Philadelphia issued a statement attacking gay activists for causing a "true scandal" in society, according to the *Philadelphia Gay News*. The statement, apparently prepared two or three years ago, was released after numerous requests for an explanation of the Archdiocese's new proclamation forbidding members of Dignity, the organization for gay and lesbian Catholics, from speaking at campus Newman Centers.

The statement also declares that "homosexual acts are intrinsically disordered and can in no case be approved of.... It is our hope and prayer that more and more responsible Christians will work for the full realization of more positive sexual values in our society."

"The list of insults is endless," said Dignity president Michael Flynn.

s.f. bathhouse approach nixed

LOS ANGELES, SAN DIEGO, CA — AIDS taskforces here have rejected San Francisco-style bathhouse regulation in favor of education about safe sex, according to the *Bay Area Reporter*. The L.A. taskforce, appointed by Mayor Tom Bradley, called the baths a valuable tool in getting out information about AIDS and the kind of sexual activities that can lead to infection. Neil Schram, chair of the taskforce, said that measures against the baths could only distract from the problem of educating gay and bisexual men about the disease. He said, "It's the activity that is performed, not the place where it happens."

The San Francisco taskforce, appointed by Mayor Hedgecock, joined the L.A. taskforce in concluding that "informed, consenting adults have, by our national tradition, been allowed to make their own decisions about high-risk behavior — especially when the risk is not to the uninvolved bystander but rather to the individual participant.... Responsible sexual behavior rather than bathhouse closure will reduce the risk of exposure to the HTLV-3 virus."

Neither report recommended outlawing sexual contact or overseeing patrons' conduct in the baths. Nor were construction changes, such as removal of doors on private rooms, suggested.

The San Diego study added that "The ultimate answer to AIDS must be medical — a vaccine and/or anti-viral agent. Until then, the best interim control measure is education."

boston pride '85

BOSTON — The Boston Lesbian/Gay Pride Committee met on January 10 to plan the 15th Annual Pride March. The celebration, starting with the parade and festival on Saturday, June 15, 1985, and featuring Virginia Apuzzo, will kick off two weeks of special events.

The Committee is working to resolve some of the issues raised last year by members of the community; these include the \$1 gate donation, space layout, fencing of the festival, and the political focus of the day's program. All lesbians and gay men are invited to attend Committee meetings and provide input about this year's event. Dates for the meetings are: January 24, February 7 and 21, March 7 and 21, April 4 and 18, and May 2, 16 and 30 at Hill House on Joy Street in Boston.

its not enough

WASHINGTON, DC — Ronald Wilson, a Black gay man who was refused admission to a District gay bar in 1979, has appealed to the D.C. Court of Appeals to increase the amount of damages awarded to him by the D.C. Commission on Human Rights, according to the *Washington Blade*. Wilson's attorney, James Mercer, said the Commission's December 13, 1984 award of \$5000 to Wilson "minimizes the very serious effects which racial discrimination has on its victims."

Wilson was denied entrance to the Eagle in September, 1979, while several of Wilson's white friends were allowed to enter. The Commission originally awarded Wilson \$400 in November of 1983, ruling that the bar had engaged in racial discrimination. Wilson then appealed, asking for \$50,000 in damages, the amount he is still seeking.

gay students at texas a&m

GALVESTON, TX — After years of legal battles, Gay Student Services of Texas A & M University is an officially recognized student organization, according to the *ABA Journal*.

The U.S. Court of Appeals for the Fifth Circuit ruled that the group must be recognized, overturning the 1982 decision of the U.S. District Court for the Southern District of Texas which ruled in favor of the university on the grounds that the group could be considered a fraternal organization. A & M does not recognize fraternities. Earlier, in 1977, A & M had denied recognition on the basis of a Texas law against homosexual conduct, and on the basis that the university staff, not a student group, Gay Student Services, was responsible for providing services to students.

According to Patrick Weisman, a graduate of A & M and an attorney who helped represent the group, the Fifth Circuit Court "basically saw it as a First Amendment issue." In addition, the court said A & M "presented no evidence at the trial regarding the fraternal nature of Gay Student Services."

watch it, white

SAN FRANCISCO — Having completed his parole on January 6 in the murders of gay San Francisco Supervisor Harvey Milk and Mayor Moscone, Dan White may return to live in this city and may run for political office, according to the *Boston Globe*. White, who had been cautioned from many quarters not to return to San Francisco for his own and the public's safety, apparently attended a welcome-back ceremony by a committee of conservatives in Golden Gate park earlier this month.

possible aids victim

NEW HAVEN, CT — Carlotta Locklear, a prostitute who may have had AIDS, died of cardiac arrest at Yale-New Haven Hospital, according to the *Boston Globe*. Locklear had been arrested in February, 1984 on disorderly conduct and drug-related charges. The case stirred AIDS panic when Locklear was released pending her court appearance and later escaped from a drug rehabilitation center. Authorities became worried that Locklear might be spreading AIDS to the straight population.

nude note

PROVINCETOWN, MA — Nikki Craft intends to continue her fight to abolish the Cape Cod National Seashore's prohibition of nude and topless bathers, despite the decision of the U.S. Attorney for Massachusetts not to prosecute her on charges of topless bathing at Herring Cove Beach. According to the *Provincetown Advocate*, Craft, who had hoped to test the Seashore's regulations, was arrested last August by Seashore rangers for "public nudity" and for refusing to obey the order of a law enforcement officer who asked that she cover up. The case, however, was dismissed.

Craft also opposes pornography; of her 29 total arrests, 16 were for tearing up copies of *Penthouse* and *Hustler* in bookstores and for burning a cloth effigy of *Penthouse*'s publisher. Craft says, "What I'm doing is going back and forth between acceptance of the human body and the...exploitation of nudity." She hopes the rangers can do a better job this time when she returns topless to the beaches. "It took me a long time to find them last year. I hunted for the rangers. I went to the beach five or six times and I could not find a ranger. Where are the rangers when you need them?"

uppity nuns

The superiors of 24 nuns who have been threatened with expulsion by the Vatican for their pro-choice views have called for respect for the nuns and for the complexity of the issue. While the superiors did not formally take sides, their lack of support for the papal backlash is significant, and could mean a showdown will decide the nun's right to free speech.

The nuns had been among 97 original signers of a statement in the *New York Times* sponsored by Catholics for a Free Choice that said in part that "a diversity of opinions [on] abortion exists among committed Catholics." The Vatican called the statement "a flagrant scandal."

Although three of the four male clerics who signed the statement have made public retractions, none of the nuns has moved to recant. Theologian and signer Rosemary Ruether commented in *In These Times* that, "The conservative bishops were enraged that nuns would sign such a statement. The curia can't stand the support of celibate women for women who have sex." Many of the signing nuns are national figures organizing around gay/lesbian rights, Central America, and women's rights.

discrimination up

SAN FRANCISCO — The San Francisco Human Rights Commission reports an increase of 41 percent last year in the number of gay-related discrimination complaints — due in some part to public fear of AIDS. AIDS hysteria is rampant in the city," Eileen Gillis, a staff member of the HRC's Lesbian/Gay Unit and author of a report on anti-gay discrimination in 1984, said. "We are hearing from gay people who are fired when they take a few days of sick leave because they have the flu."

Complaints totaled 123 last year, up from 87 in 1983. The HRC plans to do a survey this year detailing the extent of AIDS-related discrimination.

call it like it is

ALBANY, NY — Under feminist pressure to allow a woman to charge her husband with rape, New York and Pennsylvania joined 22 other states that now define marital rape as a crime, according to *The Guardian*. In a unanimous decision, the New York State Court of Appeals struck down the state marital rape exemption on December 20, the first time the highest court in any state has done so. "A married woman has the same right to control her own body as does an unmarried woman," wrote Appeals Court Judge Watchler. "Marriage does not mean a woman's 'irrevocable implied consent' to sex. Mercedes Scopetta legal consultant and lesbian activist, told GCN that "courts in other states will consider the ruling as persuasive influence — New York carries a lot of weight."

HARRISBURG, PA — a bill defining marital rape as a crime was passed by the Pennsylvania Legislature and signed into law by Gov. Thornburgh. This law, however, requires that a woman report marital rape within 90 days or lose her right to prosecute. All other rapes in Pennsylvania fall under the five-year statute of limitations. On October 5, Thornburgh refused to sign an earlier draft of the law without the 90-day time-limit.

lulu's license

BOSTON — The Boston Licensing Board, under pressure from a federal district judge, reversed its earlier decision and renewed the entertainment license of Lulu White's, a.k.a. Athens by Night, according to the *South End News*. Judge W. Arthur Garrity had threatened to issue a temporary restraining order against the board if the bar's license were not renewed.

An advertisement appeared recently in the *New England Connection*, a local gay paper, which indicated the club is now "gay owned and operated," and would become a gay disco. The Licensing Board is trying to determine if the club changed hands without the board's being informed.

Residents of Three Appleton St., the building which also houses the club, had complained to the board that a change in the club's musical format, from Greek and jazz to disco, had created an "intolerable" noise situation. The board had stipulated that the club play only Greek music or jazz, and when the licensees balked at this, the board voted to deny them the license. Residents have collected enough signatures to force a public hearing on the license question, which will be held on Jan. 23 at 7:00 p.m. at 40 Berkeley Street. Call 725-4170 to confirm the date, time and place of the hearing.

gay rights bill, take 12

BOSTON — The 1985 version of the Massachusetts lesbian and gay rights bill has been filed by chief sponsor Rep. Tom Vallely (D-Back Bay) with the support of 34 co-sponsors. According to Steve Tierney of the Massachusetts Gay Political Caucus (MGPC), action on the bill will get underway after House of Representative committee appointments are made and the House docket is set. The bill is making its twelfth appearance before legislators; it died in Senate committee last year.

Tierney expects the bill to be referred to a committee for hearings in late February. He told GCN that the committee on Commerce and Labor has considered the bill in the past few years, but that assignment of the bill is left to the House Speaker's discretion.

Last year, the four Catholic bishops of Massachusetts issued a statement opposing the legislation in which they distinguished between unjust and just discrimination. (See GCN, Vol. 11, No. 47). "Homosexuals," wrote the bishops, "surely possess all the rights proper to human beings but, as in the case of heterosexuals, their rights should be limited whenever they come in conflict with the rights of others and the common good."

The MGPC seeks a fulltime lobbyist as well as volunteer lobbyists to advocate for the bill's passage. For more information, call 262-1565. A lobbying workshop will be scheduled for sometime in February.

News Commentary

Clinic Bombings: Government Policy Incarnate

By Stephanie Poggi

Bombings of abortion clinics occur at a rate of at least once every two weeks. Death threats, arson attacks, the accosting of women seeking services, and vandalism have become standard practice. Joseph Scheidler, author of *99 Ways to Close The Clinics*, no longer operates at the lunatic fringe, but has settled comfortably into the mainstream.

Not surprisingly, government response to the escalating terrorism has been practically nonexistent. According to Federal Bureau of Investigation Director William H. Webster, the 30 abortion clinic bombings in 1984 are not considered "terrorist" because no evidence has been found of a national conspiracy, nor of criminal violations of civil rights. As Black activist Edie Butler, staffperson at the New Hampshire Feminist Health Center and a member of the Women of Color Taskforce for Reproductive Rights, told *GCN*, "Somebody points a gun at the White House, somebody hijacks a plane, and that's terrorism. When clinics are bombed every two weeks, that's not terrorism?"

Despite the official classification of the bombings as random and non-terrorist, the FBI has issued a warning to clinics of a potential for violence on January 20-22, dates marking the start of Reagan's new term and the twelfth anniversary of the *Roe v. Wade* decision legalizing abortion.

HTLV-III

Continued from page 1

Blood donations are to be screened by a method known as ELISA (Enzyme-linked immunosorbent assay), a method which Robert Schooley, an AIDS researcher at MGH, estimates will produce a five percent "false positive" rate. False positives occur when the test incorrectly identifies a person as having HTLV-III antibodies. However, many of these false positives will be reversed by doing more sensitive tests.

If a donor's blood ultimately is determined to be positive for the

The Bureau insists that it has "absolutely no intelligent information concerning planned violent anti-abortion activities" for these dates, and, of course, is offering no protection for clinics.

Whether or not the bombings are nationally orchestrated, and whether or not the government has inside information about upcoming violence, the right-wing attacks are in perfect keeping with administration policy. Linda Johnston of the New York Black Women's Health Project told *GCN* that the Project considers the attacks to be "an abomination, condoned and encouraged by the Reagan administration."

Vanessa Nemeth, Puerto Rican lesbian, member of the Women of Color Task Force for Reproductive Rights and Boston R2N2 (Reproductive Rights National Network), commented, "The government has hit a jackpot — they've got somebody else doing their dirty work."

And Susan Newsom of Planned Parenthood in Massachusetts told *GCN*, if nothing else, this is an "organized attempt to create a climate where [bombings are] viewed as acceptable behavior."

While many reproductive rights activists believe "pro-lifers" are turning to bombing and arson out of frustration with the slow legislative process, the anti-abortion movement can count several significant victories. Women's right to abortion has been under siege in the name of morality since

it became legal.

Federal Medicaid funding for abortion was abolished under the Hyde Amendment in 1977, and abortion is no longer covered under federal employees' insurance plans. Only 13 states still provide state Medicaid funding for abortion. Poor women, therefore, have little access to legal and safe procedures and Black, Puerto Rican, Chicana and American Indian women are too often forced to "choose" sterilization because it remains the only funded option. In addition, many states have passed laws requiring parental or judicial consent for minors seeking abortion.

Bombings on top of racist funding cut-offs and other restrictions not only make obtaining an abortion extremely difficult, but add a huge burden to the already difficult decision-making process.

Elizabeth MacMahon, a Colombian now living in the U.S. and member of ALAS (Amigas Latinas en Acción Pro Salud), told *GCN*, "For many Latina women, because of religious and family values, [abortion] presents a lot of conflicts. There are negative connotations in the community, and especially for someone coming here from Latin America, there are few other support systems. Bombings add to the complexity. They intimidate and terrorize women. No one has the right."

On the Defensive

Although many women will continue to obtain abortions, pro-choice feminists are clearly on the defensive, fighting to retain what meager reproductive freedom women have. The attacks demand full resistance, leaving little energy for moving forward or addressing other urgent issues.

As Johnston of New York Black Women's Health Project commented, "at the same time that poor women choosing to have children are being driven further into poverty by welfare cutbacks, a self-proclaimed 'army' is staging attacks against their human rights, diverting attention from the true injustices. Racism, classism, and sexism prevail in this country and this is the outrage...."

While there are pro-life individuals who genuinely believe

that abortion is killing and also actively oppose the death penalty, war and clinic violence, most right-wing "pro-lifers" are hardly worried about fetuses. Behind all the hatred and horror of "baby-killers" is a basic fear of women's unrestrained sexuality and independence.

Right-to-life leaders have successfully tapped this terror and use abortion as the emotional drawing card in organizing for a comprehensive conservative agenda. Its primary features are resurrection of the middle-class, nuclear family with rigid sex roles intact, opposition to affirmative action, daycare, gun control, welfare, foodstamps, contraception and sex education, and services for battered women and

children. Lesbians and gay men, practically synonymous with sex for its own sake and blatantly outside "natural" gender roles, are particularly intolerable to "pro-lifers."

With Reagan's inauguration just a few days away, it's impossible to forget that the total New Right package is as acceptable to this government as is clinic terrorism. Effective feminist resistance to the bombings will depend on an equally comprehensive analysis, and on the ability to organize not just against clinic violence, but against the working program of racism, sexism, homophobia and economic exploitation that makes such terrorism possible.

First Contract For Gay Union

By Sue Hyde

LOS ANGELES — The first gay and lesbian bargaining unit of the Service Employees International Union (SEIU), AFL-CIO, signed its first contract on December 13, 1984. The line staff — non-management employees — at the Gay and Lesbian Community Services Center (GLCSC) here signed a contract ending a ten-month negotiations process hampered by the center's lack of a full-time and permanent executive director. (See *GCN*, Vol. 11, No. 29)

According to Garland Kyle, a union steward and member of the workers' negotiating team, workers and management came to mutually agreeable terms at the end of September, just as workers were about to go on strike. The strike threat came when workers became frustrated with a seemingly endless series of delays and disagreements, alleviated in part by the hiring of a new executive director in August.

Kyle credits John L. Brown, the center's executive director of five months, and his administrative staff with renewing the center management's commitment to settling the labor disputes. Brown maintained an attitude that the

union was good for the center and the contract ought to be signed.

Gains made by workers include improved working conditions, overtime pay for hours exceeding 40 per week, increased job security, and a job classification schedule that creates wage parity. Workers received raises of anywhere from five to 22.5 percent. In addition, Kyle reports improved relations between staff and management and the establishment of monthly meetings between Brown and union members to resolve problems before workers' only option is the grievance procedure.

Kyle described the contract as "excellent, very progressive."

In a letter to Brown, center union stewards and 20 union members said, "It is our desire to continue our efforts to build a variable and financially sound institution: representative of our diverse community and serving the needs of that community. The unionization of GLCSC is an historic event and will provide other lesbians and gay men with a model for social change; that is both significant and honorable."

— filed from Boston

BLGPA Officers Elected

By Janice Irvine

BOSTON — Members of the Boston Lesbian and Gay Political Alliance (BLGPA) elected new officers and the 1985 steering committee members on Monday, January 14. Approximately 75 people turned out for the annual meeting, held at Roxbury Community College and chaired by outgoing chairperson Eric Rofes.

Elected as officers were: Rosemary Dunn Dalton, chairperson; Michael Colantuono, vice-chairperson; Michael Ferguson, secretary; and Ed DeMers, treasurer. With the exception of the vice-chairperson, all of the new officers ran unopposed.

Seven representatives were elected to a two-year term on the eleven-member steering committee: Kevin McFadden, Denise Fetonte, Bill Freeman, Philip Lewis, Nancy Walker, Penny St. John and Tom Plant. The contenders each made brief presentations before the actual balloting, with most of them calling for BLGPA to diversify into a more representative organization. Philip Lewis pointed out that he was one of only three Black people in the meeting and, coming from Detroit, he noted that he was "used to Black people having much more political representation than they have here." Many of the contenders for seats on the steering committee made references to recent infighting and

the need to settle differences and devote more time to the group's projects and programs.

The elections took place amidst rumors of a progressive caucus "taking over" BLGPA, according to Tom Hehir, one of the group's founding members. BLGPA members disagree about the function and composition of the progressive caucus, however. Newly elected chairperson Dalton, who is a member of the caucus, described it as a "very loosely knit gathering" that has been meeting for a few months.

Hehir told *GCN*, "I don't think it's either progressive or a caucus. In my opinion it's a group of people that excludes other people within the group who have progressive politics.... I'm not even sure who they are, quite frankly."

Dalton emphasized that the progressive caucus did not have a slate for the elections, despite Colantuono's campaign presentation decrying the existence of slates. BLGPA members who spoke with *GCN* indicated that the voting did not seem to run along ideological lines but that the new steering committee representatives fell along a broad political continuum.

Dalton said, "The community has elected a steering committee that is representative enough to enable BLGPA to renew alliances

with disenchanted members. We will reach out and redefine the meaning of the word 'alliance' within the gay and lesbian community."

Additional agenda items at the annual meeting included a financial statement from the treasurer and a decision by the membership not to amend the by-laws to raise dues. The 1985 BLGPA dues will remain at \$10.

There was a celebratory tone to much of the meeting, as several members praised outgoing chair Eric Rofes. Rofes, who has chaired the organization for two years, was presented with a plant and an award plaque honoring his contribution to the lesbian and gay community.

"It will be interesting to see how the steering committee rises to the challenges of the next year," Rofes said. He told *GCN* that last year, BLGPA found itself in agreement with the Flynn administration when they worked together on issues of gay civil rights. "Next year we'll be facing issues where we disagree with the current administration, for example about sexuality, the Combat Zone, public sex areas and the baths.... This will be a time when the community needs to carefully discuss its feelings as it takes its position vis-a-vis city government."

Feds Sweep Sanctuaries

By Janice Irvine

TUCSON, AZ — In a continuing wave of political repression, the Justice Department indicted sixteen people at a federal grand jury in Phoenix last week on charges of conspiring to smuggle illegal aliens into the United States. More than 60 others were arrested over the weekend, mostly Salvadoran and Guatemalan refugees.

The sanctuary movement, which, according to the *New York Times*, includes over 200 churches,

has operated since 1982 to bring Central American political refugees who fear death squads and political persecution in their own countries into the U.S. Among those indicted last week are two Catholic priests, three Catholic nuns, and a Presbyterian minister. Thirteen are from Arizona, where the movement originated. The government announced that information leading to the indictments was gathered by informants using hidden tape recorders.

Church groups across the country vowed to continue their sanctuary activities despite government harassment. Peggy Smith, administrator of the Old Cambridge [Mass.] Baptist Church, told *GCN*, "This is not going to dissuade us from what we're doing. It's the government that is breaking the law, not us. This repression proves all the more the need for the sanctuary movement."

OCBC has been providing sanctuary to an El Salvadoran union organizer since December. "Estella" was in the church at the time of a break-in last month which targeted the offices of several political organizations (see *GCN*, Vol. 12, No. 25).

According to the *Boston Globe*, Smith believes the indictments are connected to the recent break-ins, and claims that both sets of actions are designed to intimidate groups that are sympathetic to oppressed people in Central America.

— filed from Boston

Community Voices

Some More Adieus

GCN is going through one of our periodic staff turnover transitions. This month, we say goodbye to two-thirds of our news staff — local reporter Larry Goldsmith and news editor Sue Hyde, both two-plus year veterans at the paper.

Larry recently started as staff person at the National Lawyers Guild, and Sue, more in keeping with the tradition of departing GCN staffers, has left things open for the moment. (Fortunately for us, Sue has offered to help GCN improve our volunteer support services.)

We will miss you both and wish you the best.

racism at the bars (con't.)

(GCN received a copy of this letter to Chaps, a gay men's bar in Boston. — Ed.)

Dear Sir or Madam:

I am writing this letter to protest an incident that occurred at "Chaps" a week ago Wednesday, December 19, 1984, at about 9:50 PM, and to inform you that I am seeking advice of counsel and others as to whether to request a formal hearing on this matter before the Licensing Board of the City of Boston.

I and three companions had had supper at Kyoto Japanese restaurant on Huntington Avenue prior to arriving at "Chaps," where we intended to have a drink in honor of one of us, whose birthday it was. While we were at the door, preparing to pay the dollar cover charge, your doorman came out and demanded two photo IDs from the one Black among us. Our friend did not have two photo IDs on him, but he explained that he was known to employees of the bar who could vouch for his age, which is 26. During the ensuing conversation, it became clear that the three of us who are white were to be allowed to enter but not our Black companion, unless he could produce the required documents. At no time were any of us whites asked for identification, photographic or otherwise. Asked whether this didn't smack of discrimination, the doorman replied, "Look, it's none of your business. I've been told to get his identification," meaning our Black companion's, and "Don't give me that! I had a Black boyfriend myself once!"

The four of us left the bar and stood outside on the sidewalk trying to understand what had happened.

Maybe, we thought, the doorman doesn't believe our friend here is gay? It so happens that his picture appears in a current bar publication in connection with an event at another Boston gay bar, and between us we had a copy, so we returned to show the doorman this bit of evidence as to our companion's age and orientation, but to no avail. The doorman insisted that he was within his rights to refuse entry to anyone not having the required two photo IDs and wouldn't hear any more about it. Joe Kirby, the manager of the bar, refused to speak to us. Finally, we left and went around the corner on Boylston Street to "Buddies," where we were admitted with no difficulty.

The incident at "Chaps" caused us pain and embarrassment. It was an insulting and demoralizing ending to what up to then had been a pleasant evening, and for me a potent and obvious example of discrimination based on race, which is illegal in this country and in this city. "Chaps" doorman may have been, as he claimed, completely within "his rights" to refuse our Black companion entrance, but in my view it is our rights that were violated. And I am all the more convinced because later that evening, when the four of us were preparing to leave "Buddies," your doorman, who appeared to have come looking for us there, approached our Black friend to say "I was only doing my job," and "Don't take it personally."

Well, the four of us did take it personally, and if what your doorman did is really his "job" at "Chaps," then more people than just we four ought to know about it.

Yours sincerely,
Jon Perry
Boston, MA

cc: Hon. David Sondras; Ann Maguire; Jay LaCroix, Esq., Mayor's Office; John Bush, Black and White Men Together; Gay Community News; Bay Windows; Licensing Board, Boston

we are all involved

Dear GCN,

I'm a new subscriber and I really enjoy the articles you publish that are written by prisoners.

We gays (in prison) are desperately in need of a specially designed program in each state for the unique homosexuals suffering mental and physical abuse from staff and inmates in these places. If a gay inmate brings his problem to the staff's attention, the staff usually attacks the inmate verbally and/or physically, and if the inmate will stand up for his rights the staff will lock him up [in isolation].

I believe if gay prisoners were aware of some type of help on the outside, it would make us stronger and able to deal with this hazardous situation.

I have not found a group or organization that directs their attention into this matter.

My personal case is going to court very soon. I have two very strong inmates by my side but we are not capable of handling everything. We need outside support. So if you know of any groups or organizations or anybody that can help, please feel free to contact me.

We are all involved in this situation — you, your lover, or anyone can end up in prison, and that person will never be the same again.

It's time to take our stand for what we are!!!

Sincerely,
Brian Frederick Pool, C-80454

PO Box 689 (G-212)
Soledad, CA 93960

P.S. I give you all title to publish this. I will take the responsibility for all damage.

high techie takes the low road

Dear GCN:

The Association for Computing Machinery (ACM) is "the society of the computing community." The September 1984 issue of their monthly *Communications* magazine included a letter from Joseph Shreiner of the National Organization of Gay and Lesbian Scientific and Technical Professionals (NOGLSTP). This letter served two purposes: to point out the ills of homophobia, as exemplified by the case of Alan Turing (see Andrew Hodges biography, *Alan Turing, the Enigma*); and to make the general ACM membership aware of the existence of NOGLSTP.

The December issue of *Communications* contained a letter from one George J. Stock, whose purpose was twofold: to claim that the only meaning of the word "discrimination" was "the act of distinguishing" (citing *Webster's Dictionary*); and to ridicule Schreiner and NOGLSTP ("What next — the Computers for Jesus Chowder and Marching Society?"), clearly a homophbic attack.

I sent the enclosed letter to the ACM, as well as to NOGLSTP:

I am prompted to write to you after reading the letter from G.J. Stock in the December 1984 *Communications* (page 1176). I am surprised that you would choose to publish an item whose only purpose is to trivialize someone else.

The bulk of Stock's letter is aimed at drawing our attention away from the intended meaning of the word "discrimination," for which he cites a definition in *Webster's Dictionary*. Better sources are the Civil Rights Act of 1964 and *The American Heritage Dictionary* ("To act on the basis of prejudice"). The remainder of the letter is an attempt to make an act of discrimination seem humorous.

Really, is the ACM Forum the proper place for personal attacks?

Sincerely,
Rick Simkin
Cambridge, MA

the responsibility of women's bookstores

(GCN received a copy of this letter to the Toronto Women's Bookstore. — Ed.)

Dear Women:

I read recently in *Gay Community News* of your decision to ban certain lesbian sex magazines from sale in your store. Although your action does not directly affect me, I feel I must respond to it because in a larger sense it affects me and any other lesbian who wants access to the full range of lesbian publications, and looks to women's bookstores to provide it.

I am an avid reader and supporter of two of the publications in question, *On Our Backs* and *Outrageous Women*. As a feminist, a woman, a Jew and a dyke, I cannot go along with your characterizing them as "anti-woman, anti-feminist, anti-Semitic and racist." I find them entertaining, sexually stimulating, informative, affirming of my identity and sorely needed in a culture where lesbians have so little access to information about their sexuality.

I expect the Jerry Falwells to attempt to limit my access to lesbian sex magazines, but it frightens me greatly when women, who have been censored for so long, are choosing to censor these products of lesbian sexual imagination. Are you so afraid that your customers will be swayed by opinions or tastes that are not your own, that you won't make the publications available at all?

I hope you will see that it is more oppressive to ban these publications than to allow women the opportunity to read them and make up their own minds. We have to trust each other at least that much.

While the tone of this letter may be angry, my intent is not to create hostility, but to stress the importance, especially to lesbians and other minorities, to the freedom to choose what they read, and the responsibility of women's bookstores to uphold that freedom.

Please feel free to respond to this letter.

Sincerely,
Rachel Brody
Malden Bridge, NY

GCN welcomes letters to the editor. If possible, they should be TYPED and DOUBLESPACED, and where possible limited to five typed pages. They should be sent to: Community Voices, GCN, 167 Tremont St. #5, Boston, MA 02111.

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Speaking Out

Pedophilia Is Not Homosexuality — or Is It?

By Jim Cooper

The technical term "pedophilia" refers to any intergenerational combination of sexes, and therefore is *technically* not restricted to homosexuality. While "pedophilia is not a form of homosexuality," homosexuality IS indeed one form of pedophilia — and the vast majority of prosecutions initiated by police (no civilian complaint filed) are against men relating to mid-teenage boys. In states where "Sodomy" and "the abominable crime against nature" (of which most *GCN* readers would be guilty) have been repealed, the ONLY form of homosexuality which can still be prosecuted are between men and boys. Cases involving women and "underage" boys are generally overlooked or tolerated.

"A grand jury has refused to indict a 27-year-old woman who faced up to 20 years in prison following her arrest on charges of engaging in sex with a 14-year-old boy. No reason was given by the grand jury...." (*The Record* [NJ]), Aug. 30, 1984"

"A [Florida] state appeals court has ruled that it was not a felony for an adult to have sexual relations with a consenting 12-year-old because the girl was not a virgin." (Assoc. Press, Miami, Dec. 18, 1983).

Police seek out, arrest, and prosecute primarily cases of men and boys. A man is a male; a boy is a male. If they have sex together, IT IS HOMOSEXUAL sex. And the "establishment" considers this to be "undermining sexual normalcy."

"...individuals whose aim is to undermine our children's sexual NORMALCY." (Lt. Thorne's statement to Senate sub-committee on child pornography and pedophilia, Nov. 29, 1984).

Young people, even "children" (a term used to take away status and imply subservience to parents and adults), are known to withhold personal experiences and information from adults they sense will be unsympathetic. Social workers, psychiatrists, researchers and police are not likely to share the young person's personal secrets and pleasures.

For years, youths who spoke in favor of relationships with adults (if they involved sexual intimacy) have been ostracized by homophobic peers, scorned and punished by parents and homophobic adults, and USED by the police to destroy the adult — even against the youth's objections (a violation of THEIR rights to privacy), and even if it destroys him and his family as a result of the prosecution. Some quotes from self-made "child protectors" give a hint of their homophobic attitudes:

"a pedophile has a preoccupation with the cute, young and clean-cut male body."

"From January 1, 1984 to present [Nov. 29, 1984] we have arrested over one hundred adult males...." (both quotes from Det. Lt. Thorne; speaking to Senate sub-committee on pedophilia, Nov. 29, 1984).

State prosecutor, in a fellatio (blow-job) trial, refers to the HOMOSEXUAL act of a man placing his mouth on a penis as "the act itself is a disgusting act, a deliberate act of a vile man." (from trial transcript).

If that does not describe homosexuality (male-male), what does?

What about the apparent discrepancy between an adult's power and life experiences and a child's apparent lack of these things? Is it unacceptable between the child and a friend, but acceptable between a child and the police?

The big problem is getting under-age boys to testify against their male lovers. "We've got to CRACK the boy, and it's not an easy thing to do," said Thorne (head of the Bergen County [NJ] Prosecutor's Office pedophile squad). (quoted from *The Record* [NJ], Feb. 9, 1983, p. B1)

Thorne urged police to press on with investigations EVEN THOUGH TEEN-AGE VICTIMS "MAY HATE YOU." (quoted from *The Record* [NJ], May 23, 1984).

After being told he would be arrested if he did not cooperate with police, one boy "gave in after I went upstairs because I saw I had no other alternative." (quoted from trial testimony).

Are the boys seriously harmed by such relationships, either physically or mentally? Opponents say yes — the adults say no.

What do the BOYS say about this?

"I have been bi since I was twelve years old..." (*GCN* Letters, Jan. 28, 1984).

"NOBODY'S BEEN HURT. I don't see why this is taking place." (statement, under oath, of a 16-year-old boy who had just been accosted by police while he was NAKED in the bathtub of his own home, taken out of his home by those police without parental knowledge or permission, and "cracked" by Lt. Thorne's prosecutors.

Judge — dropped all charges...after being informed that the boy who alleged was victimized refused to testify in the trial." (*The Record* [NJ], Mar. 22, 1984).

From a letter by a school-age boy to Phil Donahue after his show on Nov. 29, 1984, about "child molesters" (permission has been given to use these quotes):

"Children can and are sensual and can try very hard to be seductive. I know, because I tried my best when I was four years old (but he wasn't interested at all).

"I don't come from this country, and so this weird belief that kids somehow don't have a sexual nature and don't want to explore it with other kids and adults, is dumb and stupid, evil, and wrong, to me."

"How would you like it if people said that you were too old to have any sexual drive and made laws against it??!! ...How would you feel if the American people outlawed your sex drive, outlawed your seductiveness, and made it next to impossible for you to have a good relationship with anybody legally, because those others were too scared and too guilty feeling to admit that they could be naturally, normally attracted to a grey-haired old man?"

"I don't like child abusers or molesters — not at all — but I do like the good adult who likes children — who loves them — including their sexual side and who will respond positively to the child when he (the kid) asks for a sexual part of their love."

"Oh, I wish we kids could say more, but we can't — because this country makes it illegal for a schoolager to say he's in a loving relationship with a natural erotic side — most of all if the person he's having this relationship with is a mature gay man."

"Please, Mr. Donahue, realize that for every good pedophile hurt by such programs, you hurt countless numbers of kids who want a real relationship, but now may miss one because the adult is too scared and feeling miserable because this country says that he's "abnormal" — he is NOT! This country, with its blindness over kids and sensuality, is the one that's abnormal!"

"All this talk about 'good' touch and 'bad' touch and the child's right to his/her own body and the right to say 'no' — well, what about the right to say 'yes'?! Mr. Donahue — saying 'yes' to the mature adult of your choice is WONDERFUL!!!!"

It IS immoral to force or coerce anyone (child or adult) into something they don't want. It IS immoral to impose your desires on someone else. It IS immoral to deceive a child, a young person or an adult in order to get something you want. We should ALL work against such tactics, and we should all help young people who find themselves in such situations.

Gay boys have a very unique sexual situation in our society. They usually fear making approaches to boys their own age, because of how they could be humiliated in school, or with their family. The problem of "coming out" is much more difficult for a teen than for an adult male, and look how many adult males are still "in the closet."

Quotes are from *One Teenager in Ten*, Alyson Public., Boston, MA (1983). This book contains essays by teens, about being gay (ten girls and 17 boys).

"Telling my parents was probably the most traumatic experience of my life. I thought I would die. The next thing I knew I was in tears." (Terry — 19, p. 72)

"I cannot remember a day in my life when I did not have sexual feelings.... From my early childhood, my sex life continued fervently for years without disruption. When I was twelve I began to detect a sense of guilt from my partners." (Aaron Fricke, p. 38)

A gay man who allows a gay boy to befriend him should be cherished by the gay community. Few adults even tolerate young people, especially gay boys. Such a man, if he allows the boy freedom of choice, can surely be a reassuring, positive role model for a boy who realizes he is same-sex oriented. (And MOST gays admit that they knew at an early age that they were different in their orientation).

My first real affair was with a much older man, and he was a beautiful person. I grew so much from our relationship. He shared his experience with me, and his love, and I grew. He helped me to like myself as I never did. I felt so good about myself and being myself that I decided no one was going to force me to be someone else, and thus I began to come out." (Chris, p. 19).

"When I realized I was homosexual, the first thing I did was sit down and cry. I wept for myself, but mostly I cried because I didn't conform." (Brandon, p. 15)

"Since my first sexual awareness at about age ten, I knew that I was sexually excited by men." (James, p. 30)

"I didn't realize I was gay until I was in the fifth grade." (Allan, p. 33)

"It is impossible to say just when I realized I was gay. Looking back, I can see that I have always liked other boys, but it wasn't until I was thirteen that I learned the name for my passion was 'homosexuality.' (Chris, p. 19)

Rather than simply prohibiting youth from relating to adults, we should be evaluating the circumstances. It is rare indeed for a boy to ejaculate, or even just maintain an erection, if he is not relaxed and comfortable (consenting) in the situation. If the youth is not pressured or threatened by the police, and says that he WANTS the relationship then we should be supportive of him; and his constitutional right to privacy, freedom of association, and his right to life-liberty-and the pursuit of happiness should be diligently protected.

"Sexual activity is relatively safe, and also desirable following a heart attack" Thomas Hackett, MD, said at a recent American Heart Association meeting. "In the wake of a return to sex, depression usually clears up and the patient's self-esteem returns. It is one of nature's finest tonics."

If, however, the youth did not want the relationship he will usually exhibit symptoms which show that, and will usually be glad to get out of the situation. Police intimidation, coercion and threats would not be needed. It is the non-consensual situations we should condemn, and prosecute.

If a boy has been visiting and even "sleeping in" with an adult for an extended period, and is free to stop whenever he wants to, the relationship is probably desired by both people. In this case, it is nobody else's business. Unless, of course, we as gay people are so convinced that homosexuality is "vile" and "disgusting" that we have to join our oppressors in "protecting" people from it.

Another excellent and authoritative book on teenagers' writings is *Breaking the Silence*, published by Joint Council for Gay Teenagers, London WC1N 3XX, England.

An impeccably scholarly set of case studies of 25 man-boy couples, done for the Sociological Institute of the State University at Utrecht, Netherlands is available in English translation as "The Sexual Aspect of Paedophile Relations" by Theo Sandfort, published by Spartacus Press, Amsterdam. Those who are willing to listen to boys speak on the subject should review this manuscript.

"Speaking Out" is part of our continuing effort to provide a true forum of opinion for the community. We encourage you to send your ideas, feelings and comments to us and we encourage you to respond to any ideas expressed in this space. Submissions to "Speaking Out" should be TYPED and DOUBLE SPACED, and, if possible, held to under 5 pages in length. The opinions expressed in "Speaking Out" do not necessarily reflect the views of the newspaper, the staff or the advertisers. Write c/o Speaking Out, GCN, 167 Tremont St., 5th Fl., Boston, MA 02111.

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Design Director: Establish overall design of the paper, oversee the layout and proofreading functions on production night. Design (or assign to volunteer artists) front cover, centerspread artwork/layout, and book supplement graphics. Design other promotional materials. Requirements: Strong graphic design/art skills. Familiarity with type specifications, knowledge of printing techniques, and previous design/layout experience preferred. (Interviewed applicants will be asked to supply a portfolio.)

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Cincinnati Teen Porn Ban Passes First Test

By John Zeh

CINCINNATI — A new Ohio law prohibiting possession of material showing persons under 18 having sex passed its first court test in the state when a judge upheld its constitutionality here Jan. 4.

Municipal Court Judge Sylvia Hendon, a former Juvenile Court referee, denied a motion to dismiss the first-degree misdemeanor charge filed against a Cincinnati man. "If there are no possessors," she told attorney Fred Kleinhaus, "soon distributors and producers will be out of business. This is a simple case."

Vice squad police in late October arrested 47-year-old John Meadows at his downtown room, seizing a box of gay newspapers and boy skin magazines. Judge Hendon released him on his own recognizance.

At first, police said a "confidential informant," identified by Meadows to *GCN* as "an 18-year-old hustler," reported the material to them. After the hearing, officer John Newsom said the police had received "a citizen's complaint."

In court, Newsom displayed the large box of seized periodicals for the press. On the top were slick, explicit sex magazines — "Moppets and Teens," "Joy Boys," "Boy Studies," and others. City Prosecutor Charles "Chick" Dorfman singled out three or four as illegal. Other publications seized in the raid included several

issues of the national gay biweekly, the *Advocate*; one *Newsweek*; the sex education book, *Show Me*; and several *NAMBLA Newsletters*. "That one [the North American Man/Boy Love Association paper] is fairly disgusting," Newsome told *GCN*. In fact, the paper reports on transgenerational sex laws and court cases and publishes erotic short stories, but no explicit photos.

The new law revised the state's "pandering obscenity" statute in late September, making it illegal to "possess or control any material that shows a minor participating or engaging in sexual activity, masturbation, or bestiality." It carries a maximum penalty of six months in jail and a \$1000 fine. A second offense is a felony. The law exempts "bona fide medical, scientific, educational, religious, governmental, judicial, or other proper purpose."

Kleinhaus, representing Meadows as a Public Defender, argued the U.S. Supreme Court in 1969 did not intend to extend regulation of obscenity into one's private home. He noted, though, that he "in no way wishes to suggest the entire statute is unconstitutional. There is a legitimate interest in protecting minor children's participation in production, transporting, and exhibiting" such material. Meadows told *GCN* the books in

Oklahoma

Continued from page 1

breadth of the statutory language, and argued that in fact the law only barred advocacy that urged students to commit homosexual acts. When Justice William Brennan asked if the law could be used against teachers who said, "I wish they'd leave these homosexuals alone," Arrow answered no, and argued that as a matter of judicial interpretation, the state court would find such a broad statement to be protected.

Arrow raised four main arguments in support of the law. First, he argued that the state has a legitimate right to promote student respect for the law and to prevent the corruption of student morality. Second, he argued that teachers are strong role models for children, and the state has an interest in assuring that its teachers will be models who promote "normal ... social integration."

Third, he argued that free speech rights of public employees differ from those of private citizens, and that the state can properly regulate "the manner in which public school teachers advocate the crime of homosexuality." And finally, he argued that despite separate laws that allow the firing of a teacher for immorality or moral turpitude, the anti-advocacy position fills a big gap in state law that would otherwise preclude dismissal of unfit teachers.

Laurence Tribe, a noted constitutional scholar from Harvard University, argued the case for NGTF, assisted by Kathleen Sullivan. Tribe raised three major arguments: that the law was an unconstitutional attempt by the state to regulate speech based on its content; that the law had an enormous chilling effect on Oklahoma teachers; and that the law did not serve any "legitimate state interest in preventing the incitement of criminal activity or disruption of the education of children in the public school."

The justices seemed quite engaged by the arguments and had more questions for Tribe than Arrow, a fact that knowledgeable

court wags say means nothing. Chief Justice Warren Burger, with typical insight, noted that the state could certainly proscribe teachers' advocacy of drug dealing or murder.

Tribe countered that under the First Amendment the state cannot punish the advocacy of reform of criminal law, nor regulate the content of expression with which it disagrees. When Tribe noted that the First Amendment upholds the right of citizens to speak out in favor of even the violent overthrow of the government, Burger responded, "If you advocate the violent overthrow of the government in this country or any other, you get shot."

Justice William Rehnquist observed that the law had not been applied in any teacher's dismissal and asked what was the harm in the law. Tribe pointed out the law's chilling effect on speech as a continuing harm endured by the teachers NGTF represents.

Justice Thurgood Marshall noted that the legislature is allowed to take into account that teachers are role models for students, to which Tribe countered, "If teachers had that strong and penultimate power as role models, one would expect there to be no gay people."

The scope of the arguments was unnerving, because it dramatically showed how foreign the reality of gay life is to members of the court. The Chief Justice lumped gay people in the same breath as heroin dealers and murderers; Justice Rehnquist spoke about how no actual harm has been done by the statute. Justice Sandra Day O'Connor asked why the state doesn't have the right to have its way. As Apuzzo observed, "It was horrifying to listen to that stuff."

Apuzzo identified another lesson the argument holds for the gay and lesbian community: "Gay people and gay issues don't have judicial access, because judicial access presupposes the right of the person to be there. What gay people have to do each time we're in court is to plead for the right to be there."

Nearly 20 organizations filed amicus curiae (friend of the court) briefs in support of NGTF. The

question are five to 15 years old.

Prosecutor Dorfman said a 1982 Supreme Court decision gave the state "leeway" to prohibit material "harmful" to children. "When you balance the equities and the welfare of children, it certainly comes down on the side of the state," he argued. "The statute does comply with guidelines laid down by the Supreme Court. It is within constitutional parameters for a state to outlaw possession of child pornography. There's no way to stop the abuse of children during production without prohibiting possession as well as distribution."

Countered Kleinhaus, "The state's very legitimate purposes of avoiding anti-social behavior are satisfied, but these [possession] interests are out of line. Apparently the [prosecutor] does not know the law of the U.S."

The legislator who sponsored the new law, Rep. Francine Panek from northern Ohio, was quoted in the Cincinnati *Enquirer* as saying, "This is aimed at large dealers and distributors. We don't really care what people look at in their homes. What we are interested in is trying to protect the children who get used in this material." She acknowledged, however, that the bill's language permits arrest of anyone with such material and said she believes the law will survive legal challenge.

list of supporters included Gay and Lesbian Advocates and Defenders (GLAD), Lambda Legal Defense Fund, the Center for Constitutional Rights, the American Association of University Professors, and Parents and Friends of Gays.

The highest profile governmental support came from a joint amicus brief filed by the New York State Attorney General, Robert Abrams, and California Attorney General John VandeKamp. They identified themselves as "chief legal officers of their states charged with protecting the civil liberties and rights of their citizens including public employees, homosexuals and those seeking to discuss unpopular causes."

Briefs in support of the Oklahoma City Board of Education were filed by the National School Board Association, the National Education Association, Concerned Women for American Educational and Legal Defense Foundation, and the Washington Legal Foundation (WLF).

The WLF, a right-wing group which claims 80,000 members, "devotes a substantial portion of its resources to cases involving preservation of traditional family values and the defense of constitutional rights of law-abiding citizens." The Foundation's brief called homosexuality "dangerous and corrupting," and argued that the "encouragement of homosexual practices" poses a "tangible health and safety threat ... It is now a matter of public record that the deadly Acquired Immune Deficiency Syndrome (AIDS) is conclusively associated with homosexual activity."

The court will probably take at least two months to render a ruling on the case. The court has a number of options: it could decide the case on its merits and issue the highest-level decision involving gay rights so far; it could abstain from deciding and defer to the Oklahoma state courts to make the initial determination of the constitutionality of the state law; or it could refer the question of the law's actual scope to the Oklahoma State Supreme Court and then reserve the right to decide the case later.

Snow White Tells All Monthly Moodies

By Susie Day

Every month, a horrible thing happens. A little round egg, that never caused anyone any harm, is released from one of my lesbian-feminist ovaries and rolls down my lesbian-feminist fallopian tube until it comes to my lesbian-feminist uterus, where it lies around expecting to get laid. I can imagine it at first wistfully humming to itself, "Some Day My Prince Will Come." Then, a few days later, with no sweaty ol' prince having come anywhere *near* the premises, it becomes a tad more assertive, belting out "Gimme a Hotdog for My Roll" with increasingly feeble bumps and grinds. Finally realizing its life a sham, its dream impossible, it flushes itself down the tubes. Perhaps it goes out whistling, "Is That All There Is?" I don't know. I don't want to know. You pay a high price in this world for being a dried up, selfish old maid.

Don't mind me. I get this way — periodically. Being a full-time lesbian with political convictions and a part-time job, I can get pretty moody during my "woman's time." It is then that my personal/political outlook can resemble a jackal's dinner, upchucked on a plaid pantsuit. Somehow, it all makes me wonder what Snow White did when she got *her* period. Did the dwarves get on her nerves? Was she rude to Mr. Disney?

* * *

"Well, frankly, Susie — yes. I guess I do get a little cross." Snow White rolled her lovely, dark eyes up toward heaven. She folded her little apron and gracefully sat down on the rustic milkstool that decorated her Hollywood bungalow. "But I just chalk it up to Female Destiny. 'Moody, thy name is Woman,' I tell myself."

"But you've never had a moody day in your life," I exclaimed. "You've tinkled and sparkled and sang through the worst of times. And I've always loved you for it."

"Lies, Susie. All lies. I mean, sure, I sang for my prince to come. But when he finally came, it was no big deal, you know?" Snow White absently toyed with a strand of lustrous, black hair. "Everybody else thought that goodness had prevailed; virtue had its reward; my roll had its hotdog. But inside, I died a little. I remember asking myself, 'Is that all there is?'"

"You mean — your life has been just — just another media distortion?"

"You betcha."

Fighting back tears of rage and frustration, I was able to stammer, "But — but what do you do to overcome monthly moodiness?"

"Why, I wouldn't overcome them if I could!" Snow White cried, clapping her hands together in helpless, feminine glee. "Moods

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are a very important part of being a grown-up woman." Snow White's alluring bodice expanded in pride as she went on to say, "You see, Susie, each of our womanly bodies is absolutely overflowing with little X chromosomes."

"X chromosomes?" I gasped. "That's none of my business."

"Oh, yes it is!" Snow White gave a short whistle. Suddenly, two dainty swallows soared into the room. Twittering merrily, they pulled a movie screen down from the ceiling. A bevy of fluffy squirrels dashed to turn off the lights, then flicked on a nearby projector. As if by magic, winsome Disney X chromosomes started to roll and prance their way into my heart. Snow White continued to speak, her rippling, musical laugh occasionally punctuating her words.

"These X chromosomes are paired into billions of chromosomal couples. The couples gossip together; they go out on little dates together; and together they live in a cooperative of same-sex cells, one neighbor chromosome borrowing tiny cups of sugar from another neighbor. Gosh, Susie, each woman's body is really nothing more than a gigantic lesbian community."

"Oh, look!" Snow White's enthusiasm was contagious. "Here come Connie and Candy Chromosome! They're on their first date. Ooooh, they are starting to give each other teeny backrubs.... Now see all the little chromosomes getting ready for their period! Some are laughing; some are crying; some are retching... Uh-oh. Here is a gang that is fed up with working within the System. See their eensy-weensy rally? They are about to hold a protest march to Miss Uterus, where they intend to kick up some mighty bad cramps."

"So you see," declared Snow White as the film ended and the lights came on, "we women go through thousands of itty-bitty ups and downs in a second. No wonder we are moody! And, apart from living their own lives, our X chromosomes are attuned to the larger rhythms of the cosmos."

"Yes, Susie," Snow White's crystal soprano rang out, "much like the moon, the tides, the international political scene, women are in perpetual change. However, unlike the international political scene, women tend to change for the better." Snow White and I laughed like sisters.

"When you see the full moon in the sky, you know those little X's are in there, baying at it. And when you see those big, ugly Pershing 2 missiles ready to be de-

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GOING HOME FOR

By David Jolly

Sunday morning and the phone rang. It was Roger, number one childhood friend. "Just making sure you'll be there." We'd been talking about a reunion of Bassick High School's Class of 1967 for years. As former class officers, we had even felt some responsibility for organizing the affair but we had both moved far from home after college and it was, to say the least, a low priority in our lives. We talked a good reunion but that was it. So there was no fifth and no tenth, and now it had fallen to people I scarcely remembered to organize the fifteenth.

"Who else is going?" I asked.

"May Anne and Woolsey. I don't know about Leslie. Stephen's supposed to be there."

Stephen? Stephen McCarthy? I felt something hard in the pit of my stomach, the first sign that I would approach Friday's date with my past with more than idle curiosity.

Stephen McCarthy. I'd totally blocked on him. First boy I had sex with. First to spread the rumor that I was a faggot. I remember the day in Mr. Carr's biology class when Woolsey told me that Stephen was informing people I was queer. I remember the feeling — a cold, hard slap in the face.

I had liked Stephen and admired him. He was different, more sophisticated and intellectual than the rest of the crowd we hung out with. I had similar pretensions and I also had a crush. So for a year I neglected my "immature" friends to cultivate a more sophisticated relationship with Stephen. He was fair-skinned with blond hair and a thin nose. At fourteen he was interested in sketching, yoga, and biology experiments on white rats he kept in his basement. We used to talk about religion a lot — he was already an atheist, and we used to play lots of coy sexual games. In the fall of ninth grade the games got serious. He was curious, I was that and more. One Saturday morning after I'd spent the night at his house, he made it clear that he didn't want to explore any further. I was frustrated and a bit miffed, but I wasn't going to push myself on him. We rode bikes that morning. I had a good time.

Shortly thereafter, Woolsey told me about the rumors. I remember feeling hurt, fear, and helplessness, but I don't remember anger. I doubt there was any. No anger that Stephen had betrayed our friendship, that he had stopped to spreading rumors about me, that he failed to tell folks just how it was he knew. After all, Stephen was right. He had stopped the sex; I wanted more. I was queer and he wasn't. (I still don't think Stephen was homosexual.) But why had he turned on me? Perhaps to avoid being labelled queer himself. Perhaps to see what the response would be — from me and from others. There was a cold curiosity about Stephen; I have the sense that he'd have done anything once to study its effects. I wonder what happened to those rats.

I had no idea what to do. Certainly there was no one I could turn to for advice, so I did the best I could — nothing. I kept quiet and ignored the rumors. After

a while they were old news and were dropped. Doing nothing may have been an intelligent short-term tactic. Unfortunately, my long-term strategy was to run to the back of the closet. And there I dug in for the next seven years.

The underpinnings of that closet strategy were fear and guilt. About the time of my interlude with Stephen, I learned the gory and exaggerated details of venereal disease. Somehow I convinced myself that I had picked up syphilis from him. It would have been just like Stephen, I thought, to have experimented with others before me, to have contracted VD, and to then not tell me. By now my distrust of him was complete and paranoia struck deep. I imagined all kinds of sores and sore sensations on my genitals, but I was paralyzed by guilt and embarrassment. It took me two years to muster the courage to see a doctor and request a blood test. I remember the shock I felt when he very matter-of-factly asked if my contact had been male or female. I lied, though I was tempted to blurt out the whole story. A week later he reported that the test was negative, but my relief was tempered by a new round of paranoia. When I'd called for the results, it had taken him a while to remember who I was. I began imagining that he hadn't really tested the blood sample. Maybe he hadn't believed I'd had sex with anyone, maybe he had discarded the sample as soon as I'd left the office. For several years more I worried that disease was raging through my body.

I felt there was little I could do about my VD, but I was not going to add insult to injury. I was not going to court the scorn heaped on Bassick's identified queers. I knew only too well what was said about effeminate boys; two were in my biology class. They were odd ducks on several counts; their swishy ways were a convenient peg on which to hang all their idiosyncrasies, an easy target for many barbed remarks. There was also a Puerto Rican boy in the business course, a shy but flamboyant kid who hadn't a prayer of passing. After class day exercises in my sophomore year, some seniors took the roses that decorate the auditorium. As Miguel walked down the hall, they showered him with petals.

To avoid such ridicule, I tried to modify my naturally bouncy walk — cute but a little fruity. I watched my speech, afraid my S's were overly sibilant. I was convinced I had a girl's ass, a dead giveaway to the observant, so I tried to tuck it under my pelvis as I walked. And I fanatically avoided any homosexual contact.

Six months after my break with Stephen, another friend made some clumsy advances. One day while we were fooling around, he wrestled me to the ground and threatened to disrobe me. I was turned on, but I was also determined not to let him succeed. I fought like I had never fought before. He was three years older and had 60 pounds on me, but I got away. Though I liked this guy and he continued to "flirt," I never let him get that close again. The episode with Stephen had signalled the end of puberty and its sexual explorations. It had ushered in a new wave of puritanism: guilt, hard work, and chastity.

Bassick High School is in Bridgeport, Conn. In the 1960s Bassick was a diverse place and a tough one. There were a smattering of middle-class kids and a few well-to-do, but most came from working class European families. Close to 40 percent were Black and

Puerto Rican; the majority of these were poor kids from the public housing projects. The "tough" guys swaggered down the halls in leather jackets, peg pants, and black pointy shoes. Combs, picks, and knives bulged in their pockets.

One afternoon at a Key Club sock-hop, Roger was taking tickets. He stopped a large boy-man marching through the door. "Hey, wait a minute, where's your ticket?" The guy pulled a knife and held it to Roger's throat. "Right here." "Step right in," replied Roger. We think he was kidding. I will never know just how much was tough, how much was bluff. I did not want to mess with those guys.

The central component of my closet strategy was "success." I diligently pursued the AA (All-American) status enjoyed by certain upperclassmen, boys who filled me with admiration and crushes. If only I could be like Kenny August, maybe then.... Good grades came easily enough, and I was drafted into school politics my freshman year but sports were more problematic. I was never athletic. I barely played a mediocre game of tennis, but dutifully went out for the team because All-Americans had to play something. Bassick was an inner-city school. Many more kids had switchblades than tennis rackets. For that reason, and that reason alone, I made the team.

What interested me most, at least at first, was theater. My freshman year I auditioned for the musical *The Boy Friend* and landed a part in the chorus. I was very excited. I hung out with talented upperclassmen and had a wonderful time. They were a marked crew of oddballs and, of course, faggots. They were bright, witty, bitchy kids. They fascinated me but I found their cynicism disturbing. I was into All-American idealism. I wasn't sure I wanted a close association with that crowd.

To say there was an element of overcompensation to my high school career is to put it mildly. Nowhere was this clearer than in my relations with my classmates. I felt I had to be friendly to everyone — the jocks and the hoods who intimidated me, the Blacks whom I did not understand, the weird kids who were unattractive and unpopular. As class president I felt a ridiculous responsibility to create some sense of a cohesive class from these disparate groups. A naive and paternalistic ethic of egalitarianism was at work here: You too can be just like us bright, white, college-bound kids if only we include you in our activities and you try hard to act just like us. Second, there was my fear of alienating anyone. I needed acceptance, especially from the tough guys and the "cool" collegiate crowd, people I felt could rip me to shreds if they wanted.

A final and critical aspect of All-American status was the girlfriend. From fifth grade on, my strong and natural friendships with girls were distorted by pressures to turn them into romances. I was myself a reluctant perpetrator of this masquerade, confused but willing to see what this boyfriend-girlfriend thing was all about. At least that way I got to spend time with girls I liked. Through seventh grade my friends and I hung out in a group, boys and girls together, and there were lots of good times. Then, in eighth grade, puberty hit full force; by high school, sex had hopelessly muddled it all. The episode with Stephen made things crystal clear again but all wrong: boys were friends and girls were dates. I played along and was rarely without a girlfriend. What better way to convince myself and others that I wasn't a faggot than to make out with some of the foxiest girls in our class, the envy of many a Bassick he-man.

The sex with high school girlfriends was very innocent, not terribly exciting though pleasurable. For the first time I pursued a few girls just because I found

LIFE IN THE HIGH

THE REUNION

them attractive. Earlier romances were all with girls I liked, girls who were fun and interesting, kind and caring. Now sometimes these qualities took a back seat to a new factor, whether a girl held a modicum of sex appeal for me. I didn't feel great about it, but that's the way the game was played.

Though I earned Bassick's AA rating, high school was a lonely experience. I felt estranged from my old boy friends, none of whom were gay, and isolated by romance from girls who might have been good friends. I was stuck by myself with a reality I was trying hard to deny and disprove. And now fifteen years later I was going back. Why?

Because I really was curious to see what had happened to this motley crew. And because Roger and I had talked about a reunion for so long that I never stopped to ask, "Do I really want to do this?" Until he called me with news of Stephen, I had quite successfully blocked on my experience in Bassick High's closet and with it the painful feelings a reunion might dredge up. I was going, that was all.

If Roger's call Sunday was the first inkling I had that painful memories and anxious moments lurked behind this reunion, a dream Monday night clinched it: I was at the reunion. Stephen was absent but Bobby Bartok was there. In high school Bobby sported a flat-top and was decidedly overweight; now he had long hair and a physique that was clearly the product of self-conscious body building. He was nearly, perhaps completely naked; in either case he had enormous sexual equipment which he kept offering me throughout the evening. It was evident that he and several other classmates, none of whom I recognized, had all come out since June 1967, and it seemed they formed some sort of alternative reunion. I was confused, torn between the two crowds. I was delighted and titillated by Bobby and friends, but I was also embarrassed. I spent much of the dream bouncing between gay and straight groups, deep down wishing I could give the straights the slip. I awoke amused but aware that I needed to do some serious thinking about how I was going to present myself Friday evening.

Geoffrey has been my lover for several years, but he was not going to the reunion with me. We'd joked about it, but never seriously discussed it. The trek was costing me \$200. Back in graduate school again, I couldn't afford to pay his way as well. Nor did I feel comfortable asking him to lay out that money to lend me moral support or help me make a political statement. Besides, I wasn't sure I really wanted him there. I knew I didn't want to spend the entire evening explaining to Geoffrey who these people were to me 15 years ago or explaining to them who Geoffrey is to me today.

Then Thursday night Geoffrey and I had a long talk. It became clear to him just how anxious I was. He said he wanted to come with me, to storm the Class of '67 as a team. It felt good that he understood what this affair meant to me and that he wanted to share it with me. I thought about the offer and refused. If it had been 50 miles instead of 500...but neither of us had \$200 to spare. And I was doing fine, nervous but fine. So Thursday at 11 p.m. I packed my bag and Geoffrey and I went to bed. I lay awake a long time, then awoke a full hour before the alarm sounded at six a.m. Geoffrey drove me to the airport and I flew back to Bassick High. I still didn't know what I'd say when someone asked where the little woman was.

Roger and I drove to the reunion together. Roger has known for years that I'm gay, so I told him I was nervous and why. It felt like he'd be there if I needed

him. Stephen didn't show and I didn't miss him. Bobby Bartok did but he was not the Bobby of my dreams. The flat-top had grown out and he was trimmer but it was obvious he wasn't body-building. He was fully clothed. He came with his wife and showed me pictures of their daughter.

It seemed to me that 15 years had mellowed the men who attended. Of course, many didn't show. The hard-core jocks were in short supply; there were only two or three Black men and no Puerto Ricans. Most who came were working-class guys who didn't go to college or took evening classes at local schools. They all felt good enough about themselves to attend a reunion and make their lot public knowledge. My worst fears had them sullen, defensive, excessively macho. Not so — they were there to have a good time, to satisfy their curiosities, and in a few instances to boast about their successes. They were chatty and friendly.

None of the men asked me why I wasn't married but two women did. Marie Nastu, still single and a hot ticket in a fire-engine red jumpsuit, popped the question while we boogalooed to '60s rock nostalgia.

"Well, Marie, I'm gay."

She laughed. "Be serious."

"I am."

"No, I mean it, be serious."

"Marie, I'm gay, really and truly. Is it such a shock?"

"No!" she fairly screamed. We kept on dancing.

Then along came Lynda Johnson, still blond and elfin. When I was ten, I choreographed a soft-shoe routine to "Side by Side" which she and I presented at the Christmas party in Miss Kostick's fifth grade.

"So how come you're not married?"

"I'm gay."

"You're kidding me."

"Nope."

Pause. "Are you happy?"

Another pause. "Yeah, I am."

Exit singing, "Oh, we ain't got a barrel of money...."

Once again it was Woolsey who broke the bad news. Apparently five or six people had decided it was easier and more discreet to ask him why I wasn't married. Woolsey, like Roger, knew but he finessed it, albeit through an inebriated haze: "Hey, this guy was class president. It takes time to find a woman who can meet the standards of a man of prominence." Of the inquisitive, the one that made me wince was Marilyn Jervis. When she and I were girlfriend and boyfriend in junior high school, she was six inches taller than I was and the finest person I knew — thoughtful, caring, with a warm and easy laugh. When we met at the reunion, she was just an inch taller than me and she still radiated goodness. We talked about her nursing work in a pediatrics intensive care unit and about her family: two kids of her own and over the years some five foster children. She asked me how I was doing but she asked Woolsey why I wasn't married. "I've heard some bad news about David. Is it true he's gay?" Bad news, huh? As opposed to the good news of the Gospel, I imagined. In high school Marilyn became a devout and traditional Christian. She was saved, but gay people are damned for sure and she was con-

cerned, sincerely concerned. "Is it true?" Woolsey played dumb.

Ask me, Marilyn. Not a mean bone in your body but probably some ignorant ones. I'll make you understand. It's people like you who need to understand. But this was the wrong place and there was no time. Before I knew it, Marilyn was gone and the reunion was over. Roger, Woolsey and I hit an all-night diner for some coffee.

I suppose it seems strange that I scarcely gave Stephen's non-appearance a second thought. I think that by Friday night I had aired much of the anxiety I felt at the prospect of our personal reunion. But I also think the memories of Stephen that Roger's phone call set in motion were just the tip of the iceberg, a potent symbol of all the misgivings I had about returning to Bassick High. As the week before the reunion wore on and other fears squeezed or crashed through my consciousness, Stephen's importance receded until once again he assumed human and manageable proportions. So my relief at his absence was relatively minor as was the disappointment I felt not getting to see him again. In the last analysis, he means little to me; my curiosity about Stephen is, at most, idle.

I can't say the curiosity that drew me to this affair was entirely satisfied, but then again curiosity only goes so far. I am not very nostalgic; basically I'm glad to be done with that experience: adolescence, high school, Bridgeport. Those years were too convoluted for me ever to make sense of them. I lugged elsewhere the conflicts that they engendered and, to the extent their resolution is possible, it will occur elsewhere — not in Bridgeport, certainly not at reunions. Still, I'm glad I went back.

Saturday morning, the morning after. The phone rang at my parents' house. It was Marilyn. She called because she felt bad she didn't get to say goodbye to me last night. She called because she woke up this morning depressed. It had been fifteen years since she had seen people who had meant so much to her in grade school and high school, and now she had no idea how long it would be before she saw them again. The moment she called I had been writing about her exchange with Woolsey. ESP or serendipity — I believe in both. We talked about our regrets that we had drifted apart in high school, that our early romance had made it difficult to sustain the friendship after we "broke up." We talked about her marriage at age 20, about how lucky she was that it had worked and worked well. She said again how much she loved nursing.

Then she asked if I was happy in North Carolina, if I had good friends there. So I told her about Geoffrey and our two years together. I told her he was thinking of nursing school and she encouraged me to encourage him. She asked how long I'd known I was gay and I told her since I was 13. (It wasn't quite true. I was 13 when I learned the word for what I'd felt since I was five, but I've found that explaining homosexuality to adults is like telling kids about sex. You answer ques-

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SCHOOL, CLOSET

- INDIVIDUAL/GROUP/COUPLE
- GAY-SENSITIVE THERAPY

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Freedom's Just

Organizing support/Raising consciousness Getting It Together Inside

Here are three pieces by members of the Atascadero Gay Encounter (AGE), a gay support group at Atascadero State [Prison] Hospital in California. GCN's prisoner project has recently received letters from prisoners in several states talking about getting such groups started. Some of them already have "unofficial" groups going.

In 1980 (GCN Vol.7, No.29), Ed Mead, a member of Men Against Sexism at Washington State Prison, wrote:

It ain't easy, but gay prisoners can get together and start organizing... This means study groups, rap sessions, propaganda work, and community outreach. If an authority exists other than that of the pigs, gay victims of homophobia will not have to check in [to protective custody]. By organizing to fight back, not only against sexist aggressors in the population, but against the inhuman conditions of confinement suffered by all prisoners, we will gain the respect of all prisoners. And we can't earn it while divided and isolated from each other. The highly sexist codes of convictdom are neither correct nor unchangeable. Gay prisoners must be strengthened — not written off.

Community outreach (and more contact between people inside and out generally) is one of the aims of the bi-weekly "Prisoners Seeking Friends" penpal space (see the classifieds pages this week). Most white, middle-class people are extremely naive about how their police/justice system abuses the less privileged. We think that all of us (inside and out) can learn something from these articles and penpal relationships.

Gay paperbacks (paperbacks that like other paperbacks?) are always welcome at GCN for sending out to prisoners. Thanks.

We are able to explore and be exposed to other gay personality types, which should enable us to broaden our awareness and tolerance of the diversity and individuality within our lifestyle, instead of keeping prejudices that have been learned from the dominant culture.

My observations about AGE are multi-faceted, however I do notice one predominant characteristic which overrides all. Most of the patients referred here are new to the gay lifestyle. I believe we have a majority of people exploring their gayness, and they are inexperienced for the most part. This social environment [prison] tends to produce secretiveness, and risking seems to be embarrassing to many.

Being confronted with the choice of being open and exploring for the first time in their lives, many AGE members are easing into the transition. Often change and growth create some discomfort with people, so the social climate in AGE is an opportunity to safely open up to others and experiment with developing new values for ourselves.

AGE is a vehicle for many newcomers to see in ourselves our own unique gay realities. We are able to explore and be exposed to other gay personality types, which should enable us to broaden our awareness and tolerance of the

diversity and individuality within our community, instead of keeping prejudices that have often been learned by us from our adolescence in the dominant culture; a culture which puts heavy emphasis on conformity.

AGE encourages non-gays to participate in the discussions to allow them to broaden their knowledge of gays. I would define AGE in its broadest function as a Gay Education Center for anyone wanting information about being gay. We are able to communicate in the language that is familiar and common to most gay people without the overtones of heterosexist ridicule. There exists a sense of Gay Pride within the group.

There is some structure involved in the organization. We have a staff sponsor [Dan Altimus] who is gay, and we elect members to serve on our council. We have socials, and outside gay speakers periodically visit to enlighten us on gay issues in the community. We also have a limited library.

AGE initially was created as a part of a Sexual Orientation Program and was limited to referrals from staff. However, they have accepted gay-oriented people from throughout the prison/hospital recently. I feel that there is a need here to recognize the Gay Population not just as a "group", but as a "project," as they have with other minorities, including the Black and Spanish projects. The Medical Director of this institution does not favor this proposal. We are not totally endorsed by all psychiatric professionals as "healthy," even though being gay is no longer officially considered a mental illness. This has not changed the attitudes of some who like to use the sickness argument.

If we are going to become triumphant in our struggle to grow as a people we must first

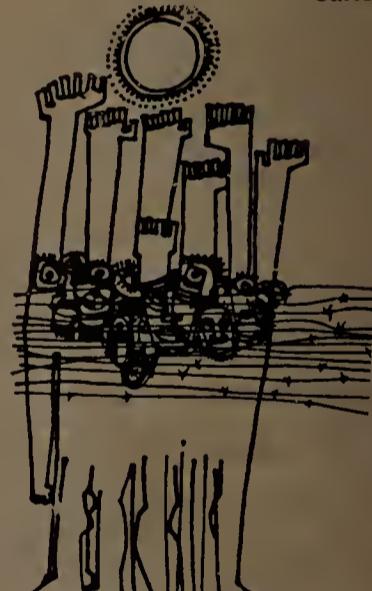
I have been at Atascadero for the past five years. During the first two years of my stay I simply denied and avoided my sexuality. Hence AGE was the last group I wanted to be affiliated with for fear if I attended that everyone would know that I was homosexual.

My third year I was urged to attend AGE and with reservation I did so. I attended, experiencing the anxieties of being discovered and ostracized from the main populace. I look back and can visualize myself going surreptitiously into AGE and leaving early. I made shrewd attempts at executing my exits to insure that no one knew of my secret. Little did I know at the time that everyone knew of my preference and it made little if any difference to them. Nothing was said to me about this because it turned out not to matter to the people that I believed it would matter to.

As time went on I discovered that AGE wasn't the monster that I imagined. With the last two years of my being at ASH I have become much more comfortable with my sexuality, since it is a lifestyle that I will lead when I'm back in the community. So I am finding that as part of AGE I am building up the experience I'll need when I leave here.

Thus it has proven a vital element in my learning to deal with myself and with others like me: our ideas, values, experiences, attitudes, fears, pleasures, and I could go on mentioning an endless number of benefits. I have found that AGE has provided me with the opportunity to make the contact with people that otherwise I never would have met. Without these supportive friends, I might still be dodging the fact that I am homosexual.

— Carlos



When I was asked to write an article about AGE my first reaction was that of apprehension. Relatively new to the Gay scene, and definitely not a source of authority, I asked myself what experiences or pieces of information do I have to offer? It took some thought but I finally realized that I did. Ironically, it is my inexperience and relative lack of knowledge concerning the Gay lifestyle.

It may sound strange but when you really think about it, it's not. It is part of a growth process we experience in every facet of human development. We begin our lives as ignorant creatures, unable to comprehend people and things around us but with an incredible thirst to understand. We depend heavily on our parents, teachers, and other authority figures to impart their knowledge and experiences of the world to us so that we can grow. This relationship between "knowledged" and "unknowledged" persons is a

Continued on next page





very important part of any learning environment; but not the only part. Along with relying on those who guide us, we also depend on our peers who are also growing. While it may be the teacher with a constant supply of facts and figures who first stirs our curiosity, it is our fellow students and the opportunity to share among them the excitement we feel when something new is learned that inspires and propels us toward further understanding. Both have much to offer. And this process is not confined to the classroom. It is something I have experienced here at Atascadero.

It's fun and exciting to hear the various stories offered by those who have experienced gay life outside, but for me it's even more exciting and rewarding to talk with a friend who relates to my ignorance, curiosity, and most important of all, willingness to learn.

Like most of us, I came here having a difficult time developing satisfying adult relationships. The fact that I have accepted my homosexual feelings, along with improvements in my self-esteem, has now allowed me to open up and form these types of relationships. In getting to know these people, I have learned that some of their problems were similar to my own and that their lives required some of the same hard work that I had to go through.

—Ken

we know very little. Regardless of the case, we are bounded; by anxiety, uncertainty, hope and a host of other emotions. And though my anticipation is influenced by those who know, my inspiration and sense of realness is derived from those who do not. And I am one of those who does not know, yet I have something to offer. It is not knowledge or experience, yet it is something just as important. It is empathy.

—Ken

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One aspect of this hard work was confronting the fact that I was homosexual. But I was not alone in this scary discovery and we learned together, offering support along the way.

Like myself, many of my friends will be returning to the community with a new sexual identity. To most of us it will be a new experience, mixed with eagerness and apprehension. Though we have prepared ourselves by participating in various organizations like AGE and the Gay Rap Group, most of us know little (and I fall into this category) about being gay. What I am learning may be only subtly different from the gay lifestyle outside. Or it may be a whole new ballgame. I have heard both versions and I myself have no idea. It's fun and exciting to hear the various stories offered from those who have experienced that type of life, but for me it's even more exciting to talk with a friend or two who relates to my ignorance, curiosity, and most important of all, willingness to learn.

We often discuss and fantasize what the future holds for us. Sometimes we think we know and sometimes we have to admit that

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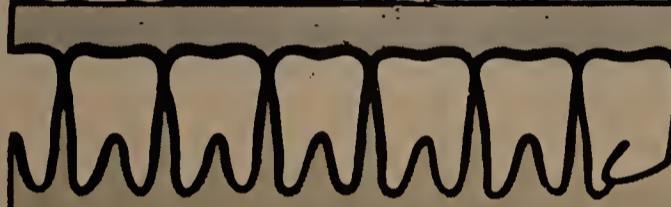
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Reunion

Continued from page 9

tions directly. You don't overload the circuits.) I told her a bit about life in the high school closet. We bemoaned our different but equally disturbing high school experiences. (Marilyn's father died when we were freshmen. She says she didn't recover till she was in nursing school.) Then I told her something of my coming out after college and more about my life since then.

There was no moralizing, no condescension in her questions and comments. Had Woolsey misunderstood Marilyn? Had I misunderstood Woolsey? Had Marilyn's reactions altered between last night and this morning? No matter. Contact had been made between a gay man and a straight woman, old friends, human beings on very different paths. Slowly and steadily, Marilyn has made her life in one place with one man, one job, and many kids. I have been scrambling for mine in cities, farms, and universities, in and out of relationships and vocations. We both have our regrets; we're both glad to be

where we are today.

A postscript. By the time I got to Bassick High School in 1963, I had lost the confident and carefree pleasures of fifth grade soft-shoe routines. I still liked to dance but I was stiff and self-conscious. I would study the latest steps and mechanically reproduce them. I never dreamt of asking Eula Mincey to dance. Eula was far and away the best in our class. Harper Williams was her finest partner. They were Rogers and Astaire gone to Motown. They married and had two kids before Harper took an overdose some seven years ago. Eula looked terrific at our reunion. She is a tough and funny lady, a survivor. We talked briefly of life's hard knocks. And we danced. I remember a high school sock hop in 1966, sweating with embarrassment and envy as I watched her bump and grind with Harper. Seventeen years later, after modern dance classes and countless nights at the disco, I was a respectable, if deferential partner to Eula Mincey. That dance alone was worth the trip.

Snow White

Continued from page 7

ployed, you may be sure that your X's are snarling invisibly, all over your body. Some women are so caught up in their own chromosomes, they have been known to camp outside military bases and act as moodily as they can." Snow White rose. She picked up her floor-length gown and started for the door.

"But Snow White," I whimpered, "I thought this story was going to have a happy ending."

"Well, it's possible." She sighed a sign both worldly and demure, "Joan of Arc listened to

her chromosomes, and she saved France."

"You mean — to thine own cells be true?"

"You've got to break eggs to make an omelet, dearie." She turned to go.

"Snow White!" I cried. "Where are you going?"

"It's nearly 8 o'clock," she said with a ladylike wink. "I promised Sleeping Beauty I'd wake her."

And she was gone. Leaving me with much to think about, and no Mydol.

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CALENDAR

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to
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19 saturday

Cambridge — Audre Lorde reading from *A Comrade Is as Precious as a Rice Seedling* by Mila Aguilar, Filipina poet; New Words Bookstore, 186 Hampshire St. 3PM. Free. Info: 776-8405.

Cambridge — Jim Vetter's "Illusions: An Evening of Mime and Magic"; Blacksmith House, 56 Brattle St. 8 & 10:30PM. \$4. Reservations: 547-6789.

Milford — Tri-County Association social at Bruce & Peter's. BYOB. Coffee available for non-drinkers. Hors d'oeuvres welcome. Info: 655-4268.

Dorchester — Benefit party for Anni Waterflow, recent disabled in car accident. Drug and alcohol free. Donations requested. 7-11PM. Info: 288-3106.

Boston — Of Mitts and Men: Gay Men's Experience of Sports, discussion with the Greater Boston Gay Men's Association. St. John the Evangelist Church, 33 Bowdoin St., Beacon Hill. 8PM. All welcome. Bring food or drink.

20 sunday

Boston — Black and White Men Together membership meeting and workshop on racism; 1-5PM, 117 Appelton St. Info: 536-1160.

Cambridge — Carole Vance, editor of *Pleasure and Danger: Exploring Female Sexuality*; New Words Bookstore, 186 Hampshire St., Inman Sq. 2-4PM. Info: 876-5310.

Weston — Chiltern Mt. Club Cross-Country Day Trip at Walden Pond. Meet at Lincoln Guide Service. 12:45PM-4:30PM. Equipment rental \$9. Info: Linda, 734-4066 (6-11PM) or 437-6522 (w).



21 monday

Chelmsford — Exploring Sexual Identity, an 8-week group for women sponsored by Care & Reach Out, Inc.; 17 Wilson St. Sliding scale fee. Info: 256-0369.

22 tuesday

Boston — Gay & Lesbian Constituency of the Rainbow Coalition general meeting; 14 Beacon St., Rm. 407. 7:30PM. Info: Ken, 354-2697.

Waltham — Battered Women Support Committee introductory meeting for new volunteers. Training program from Jan. 28-Feb. 14. Info: 899-8676.

Boston — Abortion Rights Celebration, 12th anniversary *Roe v. Wade*. 7PM, First and Second Church in Boston, 66 Marlboro St., nr. Copley Sq. Info: 492-0518.

23 wednesday

Cambridge — Women's Center 13th birthday celebration. Potluck supper, 6:30PM. 46 Pleasant St., Central Sq. All women and children welcome. Info: 354-8807.



26 saturday

Cambridge — *Sojourner* benefit at the Marquee, Mass. Ave., Central Sq., sponsored by Something About the Women radio show. 8PM to closing. Info: 661-3567.

Cambridge — Radical America journal celebrates its 18th birthday with a Counter-Inaugural Ball; 595 Mass. Ave., 3rd Floor, Central Square. 9PM-?? \$5 in advance, \$6 at door. Info: 628-6585.

Arlington — Women in Music Festival with Odetta, Lui Collins, Cindy Mangsen, Cindy Kallet, Gail Rundlett; Arlington Town Hall, 730 Mass Ave. 6:00PM & 9:45PM. \$9.50 in advance, \$10.50 day of show. Info: 641-1010.

Boston — Civil Disobedience training for women opposing military intervention in Central America. 10AM-4PM, U.Mass. Downtown, 100 Arlington St. Info: 628-4382, 661-9974.

Cambridge — Robert Ashley's *Atalanta, a Video Opera*; Kresge Aud.; MIT. 8PM: \$7 in advance at Dean of Students Office, the Museum School and Lobby 10 at MIT. Info: The Basement, 574-9200.

27 sunday

Farmington, CT — Chiltern Mt. Club Farmington Museum Tour & Skating Party. Meet at 2PM at Hillstead Museum, 12 miles west of Hartford. Info: 734-4066.

Jamaica Plain — JP Lesbian & Gay Neighbors potluck dinner, bring food and non-alcoholic drink; First Church Hall, Eliot & Centre Sts. 4PM-7PM. Info: 522-3894 or 524-7044.

Watertown — GLOW, Gays & Lesbians of Watertown, potluck dinner and meeting. 6PM. Info: 926-5371 or 923-2065 evenings before 9PM.

Boston — Daughters of Bilitis 15th Birthday Bash; Somewhere Else, 295 Franklin St. 6PM. Free. Info: 661-3633. Snow: Feb. 3.

Holliston — Tri-County Association Steering Committee at Cliff & Dave's. All welcome. Info: 429-6593.

Cambridge — An Open Sing for Women's Voices sponsored by Libana; Old Cambridge Baptist Church, 1151 Mass. Ave. 2-5PM. \$4. Info: 864-6912.

28 monday

Boston — Lesbians and Other Women in Health Care, a lecture sponsored by Women's Health Task Force, Fenway Community Health Center. Free admission, 7-9PM, 100 Norway St. Wheelchair accessible. Info: 267-7573.

29 tuesday

Cambridge — Lesbian Fat Liberation, a drop-in discussion group; Cambridge Women's Center, 46 Pleasant St. 7:30-8PM introductory, 8-9PM regular group. For lesbians over 200 lbs. Info: 524-5462.

31 thursday

Portland, Maine — Planning meeting for Maine's first Lesbian/Gay Pride Celebration; 92 Bedford St. 6:30PM. Info: Gay People's Alliance, Univ. of Southern Maine, 92 Bedford St., Portland, ME 04103.

1 friday

Burlington, VT — AIDS: A Vermont Problem Too, a symposium sponsored by Vermonters for Lesbian & Gay Rights; Red Cross Building. On Saturday the all-day symposium will be held at Carpenter Hall, Rowell Building, UVM. Info: Brian Gallagher, (802) 862-8563 (h), or write: 288 Main St., #A1, Burlington, VT 05401.

Cambridge — Interfaith Worship Service sponsored by Friends for Lesbian & Gay Concerns (Quakers); 5 Longfellow Park. 7:30PM. Info: 354-3781.

Notes

whining and dining

Written by Robin Epstein and Sarah Schulman, directed by Robin Epstein. University of the Streets, E. 7th St at Av. A. Through January 13th.

If your parents ever went to the Catskills — and tried to drag you along — you should go see *Whining and Dining*. This series of schtick, with God (Jennifer Miller) and the Devil (Susan Sezier) portraying the Grossinger family has a very basic premise: "Lesbians are by far the best martyrs." And the two great forces of good and evil proceed to drive the play's heroine, Robin (played by Robin Epstein), crazy.

Epstein, who co-authored the two hours of comedy with novelist Sarah Schulman, also produced and designed the sets and ingenious props. She is the lesbian equivalent of Woody Allen. And like Allen, the butt of her jokes are things and people she knows intimately: New York City, Jews and lesbians. But like Levy's rye bread, you don't have to be Jewish — or a lesbian, for that matter — to like her work. She pokes fun at the Borscht Belt, Brooklyn and the Brahmins of the arts-funding world.

Up at the Catskills resort, where tennis, miniature tennis and tennis for tykes, are readily available, Robin and her lover, Shirley (played by the star of *The Well of Horniness*, Holly Hughes) are on their honeymoon. The honeymoon obviously has its problems: Shirley wants to spend the time together, Robin wants to spend the time eating and watching cable television, the latter something she doesn't have in her New York apartment.

Also, Shirley feels just a little out of place at Grossingers: "How come we're the only people under age 65 at our table?" It is also the only singles' table in the resort's enormous dining room. This does not bother Robin who is quite taken with the cocktail franks and endless second helpings.

When Robin prefers the desserts and the televised football playoffs to miniature tennis, and her lover deserts her, the scene moves back to the city and Canarsie. Here, we learn Robin is "the director, producer, writer and star of the Carnarsie Touring Company."

Now, to put the absurdity of the title into its proper perspective — a personal aside. I grew up in the Bronx, which as all New Yorkers know, is the other end of the world from Brooklyn. When I misbehaved as a child, my mother would threaten to send me to Oshkosh or Carnarsie. I was 18 before I learned there really was a place called Oshkosh. It is in Wisconsin. I was 20 and had not left New York before I found out there is really a place called Carnarsie. It is Brooklyn. It is also, as the play makes quite clear, a hike from the nearest subway line and just a whiff away one of the City's only two operating landfills.

At Robin's mother's house in Carnarsie — where corn is eaten out of the can and meals tend to resemble food fights — we learn the company's agent, played by Stephanie Doba, has booked Robin for a tour of the B'nai B'riths of Brooklyn. Her career can only go up from there. Who knows? With luck, Robin might even wind up being the warm-up act at Grossingers. And with Robin's view of the world, that would come close to heaven.

The play, which is in search of an ending, provides a great deal of fun for both the audience and the actors. Its \$5 ticket price is one of the few bargains left in New York. *Whining and Dining*, a More Fire! Production, is at University of the Streets and runs through Jan. 13th.

— Leslie Gevirtz

Calendar compiled by Miranda Kolbe

GAY COMMUNITY NEWS

CALENDAR

sunday

Cambridge, MA — Lesbian Children of Alcoholics Al-Anon. 6pm. Living Room, Clark Blodg., Mt. Auburn Hospital.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY) drop-in center for youth 22 and under from 3:30-5pm at Evangelist Church, 35 Bowdon St (Beacon Hill) into 497-8282. Please send all BAGLY mail to: GCM, Box 103Y, 167 Tremont St., Boston 02111. See Wed listings for rap meeting.

Boston, MA — A support group including deaf and differently abled women. Free brunch. Captioned movies, entertainment and interpreters. Every third Sunday at Somewhere Else, 295 Franklin St. into: 617/423-7730.

Cambridge, MA — Gay Volleyball: 6:30 to 7:30PM, warm-up and drills. 7-30 to 9:30PM, play. Various levels. Info/location: Jay 262-4896 or Harry 536-4540.

Burlington, VT — Gay Volleyball: 5:30 to 7:30PM. Info: (802) 482-3528 or (802) 862-4019.

Bangor, ME — Gay AA meeting, 4PM, 126 Union St.

Boston, MA — "Boston's Dither Voice." WRPR, 98.5 FM, 12:30AM

Boston, MA — "Musically speaking." Women's music, ideas, announcements WMBR, 88.1 FM, 1:30am.

West of Boston, MA — West of Boston Lesbians. Social events on Sunday afternoons, twice a month. New members welcome. Info: Amy 486-8848 or Dorothy 875-1108.

Cambridge, MA — Black and White Men Together of Boston 2nd Sunday of each month. Info: Tom 536-3392 or Dick 247-3043.

Cambridge, MA — Overeaters Anonymous, lesbian meeting. Old Cambridge Baptist Church, 1151 Mass Ave. (Harvard Sq.) 7:30pm. DDB office.

Unears, MA — Shoreline, a social group alternative to the bars on Cape Cod. Meets 2nd Sundays. Info: Box 1614, Dreams 02653.

Concord, NH — Concord Area Gay Youth Support group for youth 16-22. Rap session and social time. Info: Ron 225-5622.

Keene, NH — Politicks and other fun get-togethers for lesbians. 1st Sundays (2pm) and 3rd Tuesdays of Wednesdays (6pm). Info: Keene Knights 261, Gilsum 03448.

Central, VT — Central Vermont Gay Men (CVGM) meets 1st Sunday of the month for socializing, business and a meal. Info: Box 42, Barre 05641.

Northern VT/NH — League of Gays (LGS) meets 3rd Sundays. Info: (802) 626-3618 or write: Box 703, St. Johnsbury 05819.

Orono, ME — Wilde-Stein Club. Social/ support group for lesbians and gay men, informal friendly and open meetings. South Bangor Lounge, Memorial Union, UMD, 7pm.

Augusta, ME — Interwave, a support/social/political group for gay men and lesbians. Meets last Sundays of the month. Potluck 6:30PM. program follows. All Souls Unitarian, 11 King St.

Bennington, VT — Lesbian/Gay Christians meet for interdenominational bible study, prayer and discussion. Info: 588-6564.

Gardner, MA — New Direction, St. Michael's Outreach Service, 10AM. Office hours 7:30AM and 4-10PM. Info: (617) 536-7005.

Aroostook County, ME — Northern Lambda Nord. Northern Maine and New Brunswick support group. Holds business meeting and potluck on the last Sun. each month. Info: NLN, Box 990, Caribou 04736. Gay Phoneine: (207)896-5888.

Boston, MA — The Metropolitan Community Church of Boston, with a special ministry to the lesbian and gay community, meets at 7pm in the Old West Church, 131 Cambridge St. into 523-7664.

New Haven, CT — Gay Fathers of New Haven meets biweekly on Sundays at 7pm. Info: PD Box 5041, New Haven CT 06520.

Portland, ME — Lesbian Support Discussion Group. 6:30pm, 92 Bedford St. Info: 780-4085.

monday

Bangor, ME — Bangor Area Gay-Lesbian-Straight Coalition. 7:30PM, 126 Union St (2nd and 4th Mondays).

wednesday

Orono, ME — Wilde-Stein Coming Out Group. 5:30PM, Ham Room, Union Bldg, University of Maine

Portsmouth, NH — Seacoast Gay Men. 7pm (except 1st monday of the month and holidays). Unitarian Universalist Church, 292 State St.; side-door basement. Info: Mark Miller (207) 646-2748 or write: SGM, PO Box 1394, Portsmouth 03801.

Natick, MA — Gentle Empowerment Together; lesbian support/discussion group. 7-8:30pm. Natick YWCA, 231 Bacon St.

Cambridge, MA — Lesbian mothers and co-parents rap; third Monday of the month, 8pm. Daughters of Bilitis, 1151 Mass Ave. Did Cambridge Baptist Church. Info: 661-3633.

Boston, MA — "Musically Speaking," women's music and ideas. WMBR, 88.1 FM, 8-10PM.

Boston, MA — "The Woman's Talk Show" WRBB, 104.9 FM 6-7PM Music, information, interviews.

Waltham, MA — Triskelion, the Brandeis Gay/Lesbian Coalition. General discussion group at 9pm. Info: 497-4838.

Nashua, NH — Nashua Area Gay meet at 8pm. Info: Tony 424-3252, or white. Nashua Area Gays, Box 3472, Nashua 03061.

Storrs, CT — Eastern Conn Christian Gay/Lesbian Concerned meets at Waggoner Chapel of Storrs Cong. Church on UConn campus. Info: 742-3030 and 872-6531. Meets 2nd and 4th Mons. at 7pm.

Springfield, MA — Gay and Lesbian AA. 7PM, Faith Church, Summer Ave. Info: 732-9833.

Boston, MA — AIDS Related Complex group. 7pm Gay and Lesbian Counseling Service, 600 Washington St. Info: 536-7733.

Cambridge, MA — Daughters of Bilitis. Discussion and social group. Old Cambridge Baptist Church, 1151 Mass. Ave. (Harvard Sq.) 8pm.

Tuesdays and Thursdays. Info: 661-3633.

Plymouth, MA — Berkshire County Gay Coalition meets 2nd and 4th Tuesdays. Info: (413) 442-7772.

Brattleboro, VT — Southern Vermont Lesbian and Gay Men's Coalition meets on the 2nd Tuesday of the month at the Common Ground Restaurant, 25 Elliot St. 7:30pm.

Manchester, NH — Manchester Men's Group. Weekly support group for gay and bisexual men. 7:30pm for coffee and discussion. Info: Jack 669-0096.

Portland, ME — Gay/Lesbian Alcoholics Anonymous meeting at First Parish, Unitarian, 425 Congress St. 8pm. Open to all.

Hartford, CT — Greater Hartford Lesbian and Gay Task Force meets at Hill Ct., 350 Farmington Ave. 7pm, 1st Tuesdays. Info: 249-7891.

Boston, MA — Mental Patients' Liberation Front: Boston City Hall, 5th floor hearing room next to Councillor Scordas' office. 6:30pm. Call 10 info meeting 528-8438.

Boston, MA — Fathers in Transition, gay/bi fathers meeting for support and friendship. Info: GCN, Box 6, 167 Tremont, Boston 02111.

Portland, ME — Gay Parents Support Group. 7-9pm, 92 Bedford St. Info: 780-4085.

Boston, MA — Nat Ass. of Social Workers, Gay and Lesbian Task Force meets 1st Mons at 8PM. Info: Lorrie 436-7521 or Carrie 482-0557.

Cambridge, MA — Lesbian coming out discussion group. 2nd Mon night when articles are proofread and pasted up. If you've done prior reading or layout and would like to volunteer, stop by 167 Tremont St. 5th Floor (5-8pm for proofing, 7:30-11pm for layout). Come help out!

Portsmouth, NH — STD Clinic for men and women of all sexual orientations. NH Feminist Ctr., 232 Court St. (603) 436-7588 \$15 basic fee.

Northampton, MA — New Alexandria Lesbian Library: meeting for those interested in being Library workers or contributors. 7:30-10pm. Info: (413) 586-7616.

Cambridge, MA — Lesbian S/M support group every week. 7:30pm.

Bangor, ME — Interwave, a support group for gay men and lesbians. Meets 3rd Sat. Potluck at 6pm followed by program. Unitarian Church, Main St.

Burlington, VT — Integrity (Gay Episcopalians and their friends) meets 1st and 3rd Sat. St. Paul's Cathedral, 7-7:30pm. Info: Bruce 864-7198

Burlington, VT — Vermonters for Lesbian & Gay Rights meets at Pearl's Restaurant (upstairs), 1st and 3rd Sat. 6-7:30. Info: VLGR, Box 126, P.O. 5402.

Boston, MA — Women in Music radio show. 6-10am, WERS-FM 88.9

Lowell, MA — "Gaywaves," WUJL, 91.5 FM 10am-morn. Music, news and interviews.

Boston, MA — Lesbian Couple Support Group facilitated by lesbian couple at Aradia Counselling for Women. Info: 247-4881x58

Boston, MA — Lesbians Ending Relationships. 6-7:30PM. Aradia Counseling for Women. Info: 247-4861x58.

Kingston, RI — URL Gay Task Force political group and confidential support group. Info: The Women's Center (401) 792-2997.

Boston, MA — Boston Alliance of Gay and Lesbian Youth (BAGLY). New Persons' meeting 6:30pm, general meeting and group discussion 7:30pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St (Beacon Hill) into 497-8282.

Boston, MA — "Musically Speaking," women's music and ideas. WMBR, 88.1 FM, 8-10PM.

Boston, MA — "The Woman's Talk Show" WRBB, 104.9 FM 6-7PM Music, information, interviews.

Pittsfield, MA — Weekly meetings of Lesbian United Info: Women's Services Ctr. 498-2425.

Boston, MA — Project Place orientation. Every Wed. 6:30pm. 32 Rutland Place (So End). Info: 262-3740.

Boston, MA — Luncheon for lesbians. Hangout/discussion group Come to 600 Washington St. Rm 219, Noon. Info: 542-5188

Cambridge, MA — Boston National Organization for Women (NDW) Lesbian Rights Task Force meets 4th Wednesdays at 99 Bishop Allen Dr. (Central Sq.) into 661-6015.

Cambridge, MA — Daughters of Bilitis. 35+ women's discussion and social group. 7:30pm. Did Cambridge Baptist Church, 1151 Mass Ave. (Harvard Sq.) 8pm. 2nd Wednesday and last Friday of each month.

Bridgewater, MA — South Shore Gay and Lesbian Alliance. Info: 293-5183.

Hampden County, MA — Social/support group for lesbians. 8pm. Info: Debbie 532-5878 or Julie 532-4939.

Hanover, MA — Lesbian Support Group meets 1st Wednesday of every month or rads on 2nd Wednesdays and 4th Thursdays. 7:30pm Business meets on 1st Saturdays. Info: (603) 889-1416.

Hartford, CT — Lesbian AA meeting Hill Ct., 350 Farmington Ave. 8pm. Info: 247-8397.

Boston, MA — Mental Patients' Liberation Front: Boston City Hall, 5th floor hearing room next to Councillor Scordas' office. 6:30pm. Call 10 info meeting 528-8438.

Boston, MA — Fathers in Transition, gay/bi fathers meeting for support and friendship. Info: GCN, Box 6, 167 Tremont, Boston 02111.

Portland, ME — Gay Parents Support Group. 7-9pm, 92 Bedford St. Info: 780-4085.

Braintree, VT — Live and Let Live. AA group. 8PM at Solar Hill off Western Ave.

Boston, MA — Chilmark Mountain Club. Regularly scheduled sports and outdoors events. General info: John 275-1336; Linda 734-4066; John 864-0823; Volleyball: Jay 262-4896; Basketball: Kiran 232-7229.

Boston, MA — Front Runners/Boston. Gay men and lesbian running Club. Weekly run. 9:00 a.m. - Sun. 10:30 a.m. Meet at Hatch 39 Miford, Boston D2118 or 451-6364.

Providence, RI — Rhode Island Gay and Lesbian Youth meets every week from 1-5pm. For youth 14-21. Info: MCC 272-9247 or Gay Help Line 751-3322 (even).

Bangor, ME — Interwave, a support group for gay men and lesbians. Meets 3rd Sat. Potluck at 6pm followed by program. Unitarian Church, Main St.

Burlington, VT — Vermonters for Lesbian & Gay Rights meets at Pearl's Restaurant (upstairs), 1st and 3rd Sat. 6-7:30. Info: VLGR, Box 126, P.O. 5402.

Boston, MA — Women in Music radio show. 6-10am, WERS-FM 88.9

Lowell, MA — "Gaywaves," WUJL, 91.5 FM 10am-morn. Music, news and interviews.

Hardford, CT — Gay Al-Anon meeting for lesbians and gay men at Trinity Church Parish House. Farmington Ave 7:30pm. Info: 247-8797.

friday

Boston, MA — Gay Community News (that's us) always needs help sending out the paper on Friday evenings. Come by for a few hours to 167 Tremont St. 5th fl. (on the Common, near Boylston T Stop) anytime after 7:30pm. For youth 22 and under. Evangelist Church, 35 Bowdoin St (Beacon Hill) into 497-8282.

Cambridge, MA — Amazon Lesbian Al-Anon. Mt. Auburn Hosp. Living Room, Clark Blodg. 8-9:30pm. Newcomers meeting from 7:30pm on the 1st Friday.

Bangor, ME — "Vermonters for Lesbian & Gay Rights" meets at Pearl's Restaurant (upstairs), 1st and 3rd Sat. 6-7:30. Info: VLGR, Box 126, P.O. 5402.

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WEEKLY EVENTS